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P R E F A C E .

THE present work is what its title indicates, strictly an *Ollendorff*, and aims to apply the methods which have proved so successful in the acquisition of the Modern languages to the study of the Ancient Greek, with such differences of course as the different genius of the Greek, and the different purposes for which it is studied, would suggest. It differs from the modern Ollendorffs in containing Exercises for reciprocal translation, in confining them within a smaller compass, and in a more methodical exposition of the principles of the language. It differs, on the other hand, from other excellent elementary works in Greek, which have recently appeared, in a more rigid adherence to the Ollendorff method, and the greater *simplicity* of its plan ; in simplifying as much as possible the character of the Exercises, and keeping out of sight every thing which would divert the student's attention from the naked construction.

The object of the Author in this work was two-fold ; first, to furnish a book which should serve as an

introduction to the study of Greek, and precede the use of any Grammar. It will therefore be found, although not claiming to embrace all the principles of the Grammar, yet complete in itself, and will lead the pupil, by insensible gradations, from the simpler constructions to those which are more complicated and difficult. The exceptions, and the more strictly idiomatic forms, it studiously leaves one side, and only aims to exhibit the regular and ordinary usages of the language, as the proper starting point for the student's further researches. In presenting these, the Author has aimed to combine the strictest accuracy with the utmost simplicity of statement. He hopes, therefore, that his work will find its way among a younger class of pupils than have usually engaged in the study of Greek, and will win to the acquisition of that noble tongue many in our Academies and Primary Schools who have been repelled by the less simple character of our ordinary text-books. On this point he would speak earnestly. This book, while he trusts it will bear the criticism of the scholar, and be found adapted to older pupils, has been yet constructed with a constant reference to the wants of the young; and he knows no reason why boys and girls of twelve, ten, or even eight years of age, may not advantageously be put to the study of this book, and, under skilful instruction, rapidly master its contents. And when mastered, its outline of grammatical principles is so full and comprehensive that the filling up will be a

pleasure rather than a task. With the younger class of pupils, he would suggest that the rules for accent, and some of the other minor points, should be postponed to a second or third perusal. With older pupils, the accents, and, with all, *quantity* should from the first receive diligent attention.

Another object of this work is to furnish students with a book of Exercises to accompany the Grammar in any stage of their Greek studies. It was in the oral Exercises, which the Author has been in the habit of holding with his classes in College, that the conception of this work originated; and no time, he believes, could be more profitably employed by the Greek student, than that spent in going thoroughly, with or without writing, over the entire body of Exercises contained in this work, and such others of like character as the teacher may originate at the time. The absence of any peculiar grammatical nomenclature will enable the work to be used in connection with any Grammar; and the number of words introduced is purposely very small, in order that the pupil's attention may not be diverted from the principles of construction by an effort to remember unfamiliar words. It is, in fact, a marked feature of this book that it aims to present the leading principles of the Greek language through the medium of a very small number of words, and those words, in almost all cases, the names of very familiar, and through all the earlier part of the book, physical objects. Hence,

it has not been deemed necessary to furnish any vocabulary of the words employed, as they are of so frequent recurrence that the attentive pupil cannot forget them.

With these explanations, the Author cheerfully, and yet diffidently, submits his work to the public. That it will be as favorably *judged* as it ought to be he has no doubt; but that it will be as much *used* as it ought to be he is not so confident. He has labored with conscientious diligence to make it at once a reliable and attractive guide to those who are either commencing, or seeking to perfect an acquaintance with the noblest of human languages. He is, to some extent, aware of its imperfections, and, should it meet a favorable reception, he will spare no pains to render it still more worthy of public approval. For the tasteful and attractive typographical dress, in which it appears, he is indebted to the liberality of his publishers, the Messrs. Appletons, whose excellent series of school-books is commanding universal favor.

GREEK OLLENDORFF.

INTRODUCTION.

§ 1. *The Alphabet.*

1. The Greek Alphabet consists of twenty-four letters, as follows:—

Form.	Name.	Sound.
<i>A</i> α	<i>Ἄλφα</i> Alpha	a (<i>ah</i>)
<i>B</i> β	<i>Βῆτα</i> Bêta	b
<i>Γ</i> γ	<i>Γάμμα</i> Gamma	g (<i>hard</i>)
<i>Δ</i> δ	<i>Δέλτα</i> Delta	d
<i>E</i> ε	<i>Ἐψιλόν</i> Epsilon	ě (<i>short</i>)
<i>Z</i> ζ	<i>Ζῆτα</i> Zêta	z, dz,
<i>H</i> η	<i>Ἡτα</i> Eta	ē (<i>ā</i>) (<i>long</i>)
<i>Θ</i> θ	<i>Θῆτα</i> Thêta	th (<i>in thin</i>)
<i>I</i> ι	<i>Ἰώτα</i> Iōta	i (e)
<i>K</i> κ	<i>Κάππα</i> Kappa	k
<i>Λ</i> λ	<i>Λάμβδα</i> Lambda	l
<i>M</i> μ	<i>Μῦ</i> Mu	m
<i>N</i> ν	<i>Νῦ</i> Nu	n
<i>Ξ</i> ξ	<i>Ξῖ</i> Xi	x
<i>O</i> ο	<i>Ὅ μικρόν</i> Omīcron	ō (<i>short</i>)
<i>Π</i> π	<i>Πῖ</i> Pi	p
<i>P</i> ρ	<i>Ῥῶ</i> Rho	r
<i>Σ</i> σ (s final)	<i>Σίγμα</i> Sigma	s (<i>sharp</i>)
<i>T</i> τ	<i>Ταῦ</i> Tau	t
<i>Υ</i> υ	<i>Ὑ ψιλόν</i> Upsilon	u
<i>Φ</i> φ	<i>Φῖ</i> Phi	ph
<i>X</i> χ	<i>Χῖ</i> Chi	ch
<i>Ψ</i> ψ	<i>Ψῖ</i> Psi	ps
<i>Ω</i> ω	<i>Ὠ μέγα</i> Omëga	ō (<i>long</i>)

2. The letters are divided into *Vowels* (seven) and *Consonants* (seventeen). *Vowels*, α , ε , η , ι , o , υ , ω .

3. The consonants are divided into *simple* consonants and *double* consonants. The *simple* consonants consist of *nine mutes*, π , β , φ , κ , γ , χ , τ , δ , θ ,

four liquids, λ , μ , ν , ρ ,

and the *sibilant* (or *hissing*), σ .

4. The *mutes* are subdivided as follows :

π , β , φ , pronounced with the lips ; lip-letters, *labials*.

κ , γ , χ , " " palate ; palate-letters, *palatals*.

τ , δ , θ , " " tongue ; tongue-letters, *linguals*.

Again, π , κ , τ , are *smooth* (unaspirated).

φ , χ , θ " *rough* (fully aspirated).

β , γ , δ " *medial* (partially aspirated).

5. *Double* consonants.

ψ from $\pi\sigma$, $\beta\sigma$, $\varphi\sigma$.

ξ " $\kappa\sigma$, $\gamma\sigma$, $\chi\sigma$.

ζ sometimes " $\delta\sigma$ or $\sigma\delta$.

REM.—Thus whenever $\pi\sigma$, $\beta\sigma$, $\varphi\sigma$ come together, they form ψ . $\kappa\sigma$, $\gamma\sigma$, $\chi\sigma$ form ξ . But *lingual* consonants, τ , δ , θ , ν , $\nu\tau$ before σ are generally *dropt*.

§ 2. *Sounds of the Letters.*

1. The vowels are seven.

Short, ε , o .

Long, η , ω .

Doubtful, α , ι , υ (sometimes short and sometimes long).

Thus, $\check{\alpha}$, ε , $\check{\iota}$, o , $\check{\upsilon}$ the short vowels,

$\bar{\alpha}$, η , $\bar{\iota}$, ω , $\bar{\upsilon}$ the long vowels.

REM. 1.—The mark $\check{}$ denotes a short, $\bar{}$ a long vowel.

" 2. The long vowels are the short vowels doubled, and require twice the time in pronunciation ; thus,

$\check{\alpha}\check{\alpha} = \bar{\alpha}$, $\varepsilon\varepsilon = \eta$, $\check{\iota}\check{\iota} = \bar{\iota}$, $oo = \omega$, $\check{\upsilon}\check{\upsilon} = \bar{\upsilon}$.

2. α , $\bar{\alpha}$	sound like $\bar{a}h$, $\bar{a}h$,	$\pi\alpha$ -τηρ,	$\delta\bar{\alpha}$ -λος.
ϵ , η	" " a in $f\bar{a}te$, $f\bar{a}me$,	$\lambda\bar{\epsilon}$ -γω,	η -δ η .
$\bar{\iota}$, $\bar{\iota}$	" " e " $m\bar{e}$, $sc\bar{e}ne$,	$\tau\bar{\iota}$ -νος,	$\chi\rho\bar{\iota}$ -σω.
\omicron , ω	" " o " $n\bar{o}te$, $l\bar{o}ne$,	$\lambda\bar{\omicron}$ -γος,	$\lambda\bar{\omega}$ -τος.
υ , $\bar{\upsilon}$	" " u " $l\bar{u}te$, $t\bar{u}ne$,	$\pi\bar{\upsilon}$ -ρος,	$\theta\bar{\upsilon}$ -μος.

3. The short vowels, α , ϵ , ι , \omicron , approximate the sounds of the corresponding English vowels in $f\bar{a}t$, $m\bar{e}t$, $p\bar{i}n$, $n\bar{o}t$, especially (1) when followed by a consonant in the same syllable; as, $\tau\alpha$ -τω, $\pi\epsilon$ -τε, $\sigma\tau\iota$ -λω, \omicron -λος = $t\bar{a}t\bar{t}o$, $p\bar{e}n\bar{t}e$, $s\bar{t}\bar{i}l\bar{b}o$, \omicron - $l\bar{b}o$ s; (2) in an accented antepenult; as, $\acute{\alpha}$ -δ\bar{\iota}-κος, $\acute{\epsilon}$ -λ\bar{\alpha}-βον, $\acute{\iota}$ -σ\bar{\alpha}-ται, $\acute{\omicron}$ -χ\bar{\epsilon}-τος = $\acute{\alpha}d\bar{i}$ -kos, $\acute{\epsilon}l\bar{\alpha}b\bar{o}n$, $\acute{\iota}st\bar{\alpha}t\bar{a}i$, $\acute{\omicron}k\bar{e}t\bar{o}s$.

REM. 3.—The pupil should carefully distinguish in pronunciation the long and short vowels, as, $\tau\alpha$ -τω and $\pi\epsilon\alpha$ -τω, $\chi\rho\bar{\iota}$ -ω and $\chi\rho\bar{\iota}$ -σω, $\delta\acute{\epsilon}$ and $\delta\eta$, $\delta\bar{\iota}$ -κη and $\nu\bar{\iota}$ -κη, $\tau\bar{\omicron}$ and $\tau\bar{\omega}$, $\tau\bar{\upsilon}$ -πος and $\theta\bar{\upsilon}$ -μος. Thus $\lambda\bar{\omicron}$ -γος, not $l\bar{o}$ -gos, but nearly, $l\bar{o}g$ -os.

4. The *Diphthongs* are always long, except $\alpha\iota$ and $\omicron\iota$ which in respect to Accent are generally in inflexion regarded as short at the end of words, as, $\acute{\alpha}νθρ\omega\pi\omicron\iota$, but $\acute{\alpha}νθρ\omega\pi\omicron\iota\varsigma$. They are,

$\alpha\iota$,	$\epsilon\iota$,	$\omicron\iota$,	$\eta\iota$,	$\omega\iota$,	$\upsilon\iota$
$\alpha\nu$,	$\epsilon\nu$,	$\omicron\nu$,	$\eta\nu$,	$\omega\nu$	
$\alpha\iota$	sounds like ay	(English adverb of affirmation).			
$\epsilon\iota$	" "	$\bar{\epsilon}$	in <i>mine</i> .		
$\omicron\iota$	" "	$\omicron\iota$	" <i>voice</i> .		
$\alpha\nu$	" "	$\omicron\omega$	" <i>now</i> .		
$\epsilon\nu$, $\eta\nu$	" "	\bar{u}	" <i>true</i> or <i>you</i> in <i>your</i> .		
$\omicron\nu$, $\omega\nu$	" "	\bar{o}	" <i>moon</i> .		
$\upsilon\iota$	" "	\bar{u}	" <i>we</i> , as $\nu\bar{\iota}$ -ος, $h\bar{u}e$ -ος.		

5. $\bar{\alpha}\iota$, $\eta\iota$, $\omega\iota$, are generally written thus, α , η , ω , except with capitals, as, $\bar{A}\iota$, $\bar{H}\iota$, $\bar{\Omega}\iota$. The iota written under

the vowel is called *Iota subscript*, and is not heard in pronunciation.

6. Note especially the following consonants,

γ before κ, γ, χ, sounds like *n* in *anchor*, as αγγος = ang-gos.

θ always *sharp* as in *thin*.

ζ like *dz*.

σ always *sharp* as in *this* (never soft as in *these*).

αι and ται never like *sh*; thus Α-αι-α, Γα-λα-ται-α, not A-shě-a, Ga-la-shě-a.

7. *Examples.* δῆ = *daÿ*, δῆ = *daÿ*.

ε-γω = *ă-gō*; (nearly = *ě-gō*.)

του = *too*, των = *tōne*.

μου-σα = *moo-să*.

σπει-ρω = *spī-ro*, πῦρ = *pūre*.

οι-κῆ-α = *oi-kĕ-a*, σφαι-ρα = *sphai-ră*.

πη-γη = *pay-gay*.

§ 3. *Breathings and Punctuation-marks.*

1. The *Breathings* are placed over the initial vowel of a word, or in case of diphthongs, over the second vowel. The *smooth* breathing (') is not heard in pronunciation; the *rough* (') is our *h*. Thus, ἐν = *en*, ἑν = *hen*; οὐ = *oo*, οὐ = *hoo*, οἱ = *hoi*. The vowel *υ* and the consonant *ρ* at the beginning of a word are always rough, υῖός, ῥόδον.

2. *Marks of Interpunction.* Besides the comma and period, the Greek has the colon, thus, τουτο· και; and the interrogation-mark, thus. (;) as τίς; *who?*

§ 4. *Accents.*

1. The *Accents* are three, indicating the *tone* with which the syllable was formerly pronounced.

(a) The *acute* ' denotes a sharp and rising tone, (ὀξύς τόνος,) λόγος.

(b) The *grave* ` denotes a depressed or falling tone (βαρύς τόνος).

(c) The *circumflex* ~ denotes both a rising and a falling, or *winding* tone (περισπώμενος τόνος), σφῆ-ρα.

REM. 1.—The circumflex is made up of an acute and grave drawn together; hence it requires a *long vowel* or *diphthong*, as ρό-ος = ροῦς, ρέ-μᾶ = ρῆ-μᾶ.

2. (a) The acute can stand on either of the three last syllables;

(b) The circumflex on either of the two last.

(c) The grave is never written except on the last syllable, and then only where it stands as a *softened acute*.

3. Words are named from their accent.

- | | | | | |
|-------|-------------------|-------------------|-----------------------|-------------------------|
| (1) { | Those with acuted | <i>ultimate</i> , | <i>Oxytone</i> . | |
| | " | " | <i>penult</i> , | <i>Paroxytone</i> . |
| | " | " | <i>antepenult</i> , | <i>Proparoxytone</i> . |
| (2) { | With circumflexed | <i>ultimate</i> , | <i>Perispomena</i> or | |
| | " | " | <i>penult</i> , | <i>Properispomena</i> . |

(3) Those with unaccented ultimate, *Barytone*.

4. Proparoxytones and Properispomena always require a *short ultimate*, as ἄνθρωπος *Proparoxytone*; but ἄνθρώπου *Paroxytone*, σφῆ-ρᾶ *Properispomenon*, σφύρας, *Paroxytone*.

REM. 2.—οι and αι are generally short in inflexion at the end of words, as ἄνθρωποι, χῶραι.

5. No accent but an acute can stand on the penult, when the ultimate is long; none but a circumflex can

stand on a *long* penult, when the ultimate is short.
 χώρᾱ, σφύρᾱς, σφῦρᾱ̃, σφῦρᾱῖ, πράττω, πρᾶττιῆ.

6. In continued discourse an oxytone has its accent depressed, and appears as a Barytone (see above 2 c); thus καὶ ἐγὼ μὲν ὄρω, for καὶ ἐγὼ μὲν ὄρῳ. Before any mark of punctuation the acute remains; as, καὶ ἐγώ, καὶ σύ.

✎ Observe any word with the grave accent written on its final syllable is only *apparently* a Barytone. It is in fact an *Oxytone*.

7. Proclitics.

ὁ,	ἡ,	οἱ,	αἱ,	forms of the article,
ἐν,	ἐκ(ἐξ),	εἰς,		Prepositions,
εἰ,	ὥς,	οὐ(οὐκ),		Particles,

are so closely united with the following words that they lose their accent, and are called *Proclitics*, or *Atonics*.

8. *Enclitics*. Several small words are so closely connected with the preceding word, that they throw their accent back upon it, and are called *Enclitics*; thus,

τοῦτό γε for τοῦτο γέ,
 ἀνὴρ τις, “ ἀνὴρ τίς,
 λόγος τε “ λόγος τέ.

9. The Greek accent-marks influence our pronunciation only so far as they indicate the *quantity* of the syllable. English usage accents the penult syllable when it is *long*, as, ἔχουσι = e-kōo-si; when it is *short*, the antepenult, as ἔ-λαβον = el-ā-bon, ἔ-χε-τε = ěk-e-te.

GREEK OLLENDORFF.

FIRST LESSON.

1. Nouns, Adjectives, Pronouns and Participles in Greek have three *Genders*, the Masculine, Feminine, and Neuter; three *Numbers*, the Singular, Dual (denoting two), and Plural; and five *Cases*, the Nominative, Genitive, Dative, Accusative, and Vocative.

2. The Article.

ὁ ἡ τό, *the*,

SING.				
	M.	F.	N.	
Nom.	ὁ	ἡ	τό	<i>the,</i>
Gen.	τοῦ	τῆς	τοῦ	<i>of the,</i>
Dat.	τῷ	τῇ	τῷ	<i>to, for, with the,</i>
Acc.	τόν	τήν	τό	<i>the,</i>
Voc.	wanting.			

DUAL.				
Nom. & Acc.	τώ	ταῖ	τώ	<i>the two, both the,</i>
Gen. & Dat.	τοῖν	ταῖν	τοῖν	<i>of and to, for, with the two.</i>

PLUR.				
Nom.	οἱ	αἱ	ταῖ	<i>the,</i>
Gen.	τῶν	τῶν	τῶν	<i>of the,</i>
Dat.	τοῖς	ταῖς	τοῖς	<i>to, for, with the.</i>
Acc.	τούς	τάς	ταῖ	<i>the,</i>
Voc.	wanting.			

REM.—In the Dual the forms of the Nom. Acc. and Voc. and of the Gen. and Dat. are always alike.

Accent.—ὁ, ἡ, οἱ, αἱ *Proclitics* (see Introd. § 4. 7).

The Gen. and Dat. in all the numbers, *Perispomena*.

The other forms, *Oxytone*.

The First Declension.

3. There are three principal modes of declining nouns in Greek, called the First, Second, and Third Declensions. The First Declension has in the Nom. four endings, *α* and *η* Fem., *ας* and *ης* Masc.

4. οἰκίᾱ, a house.

SING.		
N.	οἰκίᾱ	a house,
G.	οἰκίᾱς	of a house.
D.	οἰκίᾱ	to, for, with a house,
A.	οἰκίᾱν	a house,
V.	οἰκίᾱ	O house.
DUAL.		
N. A. & V.	οἰκίᾱ	both houses,
G. & D.	οἰκίᾱιν	of and to, for, with both houses.
PLUR.		
N.	οἰκίαι	houses,
G.	οἰκιῶν	of houses,
D.	οἰκίαις	to, for, with houses,
A.	οἰκίας	houses,
V.	οἰκίαι	O houses.

So all nouns of the First Decl. in *a pure* (i. e. *a* preceded by a vowel) and *ρα*; as,

σκιᾶ,	a shadow.
ἑστιᾶ,	a hearth.
θύρᾶ,	a door.

5. *Rule.* The Art. agrees with its Subst. in Gender, Number, and Case; as,

ἡ οἰκία,	the house.
αἱ οἰκίαι,	the houses.
τῆς σκιᾶς,	of the shadow.
τῶν ἑστιῶν,	of the hearths.
ταῖς θύραις,	to (with) the doors.

Accent.—The Gen. Plur. in this Decl. is *perispomenon*; as, οἰκιῶν. *Oxytones* make the Gen. and Dat. of all the numbers *perispomena*; as, σκιᾶς, σκιᾶ, σκιαῖν, σκιῶν, σκιαῖς.

6. EXERCISES.

I. Render into English.

Οἰκία.—Ἡ οἰκία.—Οἰκίας.—Τῆς οἰκίας.—
Οἰκίαι.—Αἱ οἰκίαι.—Οἰκιῶν.—Τῶν οἰκιῶν.—
Σκιά.—Ἡ σκιά.—Τῆς σκιᾶς.—Τῇ σκιᾷ.—Σκιαί.
—Αἱ σκιαί.—Σκιῶν.—Τῶν σκιῶν.—Σκιαῖς.—
Ἑστία.—Ἡ ἑστία.—Ἑστίας.—Τῇ ἑστία.—Τὴν
ἑστίαν.—Ἑστίαι.—Τῶν ἑστιῶν.—Θύρα.—Ἡ θύ-
ρα.—Τῆς θύρας.—Θύραν.—Αἱ θύραι.—Θύραις.
—Τὰς θύρας.

II. Render into Greek.

A house.—The house.—Of the house.—Of the
houses.—The houses.—With the houses.—A door.—Of

a door.—With the door.—With the doors.—Of the doors.—The doors.—Doors.—A hearth.—Of a hearth.—Of the hearth.—Of hearths.—Of the hearths.—To the hearths.—A shadow.—The shadow.—Shadows.—The shadows.—Of the shadows.—Of a shadow.—With the shadow.—With shadows.

SECOND LESSON.

7. We decline *σκιά*, a shadow, to show fully its accentuation.

SING.	DUAL.	PLUR.
N. <i>σκιᾶ́</i>		N. <i>σκιαί</i>
G. <i>σκιᾶς</i>	N. A. V. <i>σκιᾶ́</i>	G. <i>σκιῶν</i>
D. <i>σκιᾶ</i>	G. D. <i>σκιαῖν</i>	D. <i>σκιαῖς</i>
A. <i>σκιᾶν</i>		A. <i>σκιᾶς</i>
V. <i>σκιᾶ</i>		V. <i>σκιαί</i>

So *στοᾶ́*, *ᾶς*, a porch, portico,
ἡ στοᾶ́, the porch.

8. *Rule.*—One Noun governs another which depends upon it in the Gen.; as,

A door of a house,	<i>θύρα οἰκίας</i> or <i>οἰκίας θύρα.</i>
A door of the house,	<i>θύρα τῆς οἰκίας.</i>
To the porch of the house,	<i>τῆς οἰκίας στοᾶ.</i>
The shadows of the doors,	<i>τῇ στοᾶ τῆς οἰκίας.</i>
Of the shadow of a porch.	<i>αἱ σκιαὶ τῶν θυρῶν.</i>
	<i>τῆς σκιᾶς στοᾶς.</i>

REM.—The Gen. thus placed may be called the *Partitive* Gen.; for the *Adj.* or *attributive* Gen. see Lesson XIX.

9. EXERCISES.

I. Render into English.

Σκιᾶ́.—*Ἡ σκιᾶ́.*—*Ἡ στοᾶ́.*—*Ἡ στοᾶ τῆς οἰκίας.*—*Τῆς οἰκίας αἱ στοαί.*—*Σκιᾶ θύρας.*—

Σκιά τῆς θύρας.—Τῶν θυρῶν σκιαί.—Αἱ σκιαί τῶν θυρῶν.—Ταῖς σκιαῖς τῶν οἰκιῶν.—Θύρα.—Ἡ θύρα.—Αἱ θύραι τῆς οἰκίας.—Τῶν θυρῶν τῆς οἰκίας.—Ἡ ἐστία.—Ἡ ἐστία τῆς οἰκίας.—Ταῖς ἐστίαῖς τῶν οἰκιῶν.—Ἐστία οἰκιῶν.—Αἱ ἐστίαι τῶν οἰκιῶν.

II. Render into Greek.

A door.—The door.—A door of a house.—The doors of a house.—Doors of houses.—The doors of the houses.—The shadows.—Of the shadows.—The shadow of the house.—Of the shadow of the house.—To the shadow of the door.—With the shadows of the doors.—A hearth.—Of the hearth.—To or for the hearths.—Of the hearth of the house.—The hearths of the houses.—The door of the porch.—The shadows of the porch.—The porches of the house.—A porch of a house.—Porches of houses.

THIRD LESSON.

10. ἔχω, *I have*, (Ind. Pres.)

SING.		
1 Pers.	ἔχω,	<i>I have,</i>
2 Pers.	ἔχεις	<i>thou hast, you have,</i>
3 Pers.	ἔχει	<i>he, she, it has.</i>
DUAL.		
2 Pers.	ἔχετε	<i>you two have,</i>
3 Pers.	ἔχουσιν	<i>they two have.</i>
PLUR.		
1 Pers.	ἔχομεν	<i>we have,</i>
2 Pers.	ἔχετε	<i>ye or you have,</i>
3 Pers.	ἔχουσι(ν)	<i>they have.</i>

☞ We shall give the 2 Pers. Sing. by *you* (instead of *thou*) in conformity with English usage. The connection will generally show whether 'you' indicates the Sing. or the Plur. If not, the pupil can select which number he pleases.

REM. 1.—The *ν* written thus (*ν*), as in *ἔχουσι(ν)* (called movable *ν*) is used before a vowel and at the end of sentences; but is omitted before a consonant; as,

ἔχουσιν οἰκίαν.
οἰκίαν ἔχουσιν.
ἔχουσι θύρας.

REM. 2.—*Accent.* The accent of verbs is usually as far from the final syllable as possible. Hence, *ἔχω, ἔχεται, ἔχουσιν* (Intro. § 4).

11. *Rule.* Active verbs generally take their object in the Acc.

<i>I have a house,</i>	<i>ἔχω οἰκίαν</i> or <i>οἰκίαν ἔχω.</i>
<i>Have you a house?</i>	<i>οἰκίαν ἔχεις; ἔχεις οἰκίαν;</i>
<i>Have we houses?</i>	<i>ἔχομεν οἰκίας; οἰκίας ἔχομεν;</i>
<i>You have houses,</i>	<i>οἰκίας ἔχετε.</i>
<i>The house has a door,</i>	<i>ἡ οἰκία θύραν ἔχει.</i>
<i>Has it a door?</i>	<i>θύραν ἔχει;</i>
<i>Houses have porches.</i>	<i>οἰκίαι στοὰς ἔχουσιν.</i>

οὐ, οὐκ, οὐχ, not, no (*Proclitic*, Intro. § 4. 7).

οὐ before a consonant, and at the end of a sentence.

οὐκ before a *smooth* vowel (Intro. § 3. 1).

οὐχ before a *rough* vowel; thus,

οὐ τὴν θύραν,

οὐκ ἔχω,

οὐχ ὁ.

REM.—At the end of a sentence, and with the meaning *no*, *οὐ* is not proclitic, but has the accent; *οὐ, οὐκ*.

	ἡ σφαῖρα, ᾱς, <i>the ball.</i>
I have not,	οὐκ ἔχω.
Have they not the ball?	οὐκ ἔχουσι τὴν σφαῖραν;
	οὐ τὴν σφαῖραν ἔχουσιν;
They have not the ball,	οὐκ ἔχουσι τὴν σφαῖραν.
	οὐ τὴν σφαῖραν ἔχουσιν.
Has not the house a door?	τὴν σφαῖραν οὐκ ἔχουσιν.
The house has not a door,	οὐκ ἔχει θύραν ἡ οἰκία;
	ἡ οἰκία οὐκ ἔχει θύραν.

REM.—The pupil will mark the variation in the arrangement of the words, often according to their relative degree of *emphasis*; thus,

The house has a porch,	ἡ οἰκία ἔχει στοάν.
Has the house a porch?	στοὰν ἔχει ἡ οἰκία;
The house has not a porch,	οὐκ ἡ οἰκία στοὰν ἔχει.
(= it is not the house that has a porch.)	
The house has not a porch,	οὐ στοὰν ἔχει ἡ οἰκία.
(= it is not a porch that the house has.)	
The house has not a porch,	οὐκ ἔχει στοὰν ἡ οἰκία.

12. EXERCISES.

I. Render into English.

Οἰκία ἔχει θύραν.—Οἰκίαι θύρας ἔχουσιν.—
 Ἔχουσι θύρας αἱ οἰκίαι;—Οὐ θύρας ἔχουσιν.—
 Ἡ οἰκία οὐκ ἔχει θύρας.—Οὐκ ἔχει στοὰν ἡ οἰκία;—
 Ἡ οἰκία οὐ στοὰν ἔχει.—Οὐ στοὰν ἔχει ἡ οἰκία.—
 Οὐκ ἔχουσιν αἱ οἰκίαι σκιὰς;—Οὐ σκιὰς ἔχουσιν.—
 Οὐ σκιὰς ἔχουσιν αἱ οἰκίαι.—Ἡ στοὰ τῆς οἰκίας σκιὰν ἔχει.—
 Θύρα οἰκίας.—Αἱ

θύραι τῆς οἰκίας.—Αἱ ἐστὶναι τῶν οἰκιῶν.—Σφαῖραν ἔχεις;—Οὐκ ἔχω σφαῖραν.—Οὐκ ἔχετε σφαίρας;—Σφαίρας ἔχομεν.—Οὐκ ἔχομεν τὰς σφαίρας.

II. Render into Greek.

Have you a ball?—I have a ball.—I have not a ball.—Have they not balls?—They have balls.—Have we balls?—We have balls.—A shadow.—A shadow of a ball.—Has the ball a shadow?—The ball has a shadow.—The balls have shadows.—The door of the house has a shadow.—Has not the house a door?—It has a door.—The house has doors.—Has it not a portico?—The house has not a portico.—Have not the houses hearths?—They have hearths.—The hearth of the house.

FOURTH LESSON.

13.	τίς;	who?
	τί;	what?
	ἐγώ,	I.
	ἡμεῖς,	we.
	ὁ παῖς,	the boy.

G.	σφυρᾶ,	a hammer,
	σφύρας,	of a hammer.
	ἡ σφυρᾶ.	the hammer.

REM.—Quantity and Accent in Decl. 1.

1. The ending *ας* in this Decl. is always long; as, σφύρα^ς.
2. The Acc. ending in *αν*, is like the Nom.; as, σφύρα^ν, σφύρα^ν, σφύρα^ν, σφύρα^ν.
3. The Dual ending in *α* is always long; as, σφύρα^α, οἰκία^α.
4. The Nom. Pl. in *αι* is short; as, σφύραι^{αι}, οικιαί^{αι}.
5. Hence σφύρα^α, σφύρα^ν, σφύραι^{αι}, *Properispomena*.
σφύρα^ς, σφύρα^α, *Paroxytone* (Intr. § 4.5).

τί ἔχεις ;	what have you ?
σφύραν ἔχω,	I have a hammer.
τίς σφύραν ἔχει ;	who has a hammer ?
ἐγὼ σφύραν ἔχω,	I have a hammer.
ἡμεῖς ἔχομεν σφύρας,	we have hammers.
τί ἔχετε ;	what have you ?
σφαίρας ἔχομεν,	we have balls.

REM.—Observe, the Personal Pronouns *ἐγώ*, *ἡμεῖς*, &c. are omitted with the verb, except where required by emphasis; as,

τί ἔχω ;	what have I ?
τί ἔχω ἐγώ ;	what have I ?
τί ἔχομεν ἡμεῖς ;	what have we ?
σφαίρας ἔχομεν,	we have balls.
τάς σφαίρας ἔχομεν ἡμεῖς ;	have we the balls ?
οὐ,	No.

14. οὐ, no.

ναί, yes, certainly.

ἔχει τὴν σφαῖραν ὁ παῖς ;	has the boy the ball ?
ναί,	Yes.
ναί, ἔχει τὴν σφαῖραν,	Yes, he has the ball.
οὐκ ἔχει τὴν σφύραν ;	has he not the hammer ?
οὐ,	No.
οὐ, τὴν σφύραν οὐκ ἔχει,	No, he has not the hammer.

15. ἐν, in, among ; a Preposition.
ἐν τῷ, in the, (Governs the Dat. only).

REM.—ἐν is proclitic (Intr. § 4. 7).

ἐν οἰκίᾳ,	in a house.
ἐν τῇ οἰκίᾳ,	in the house.
ἐν τῇ σκιᾷ τῆς οἰκίας,	in the shadow of the house.
τί ἔχεις ἐν τῇ οἰκίᾳ ;	what have you in the house ?
ὁ παῖς σφαῖραν ἔχει ἐν τῇ οἰκίᾳ.	the boy has a ball in the house.

16. EXERCISES.

I. Render into English.

Τί ἔχεις ;—Σφαῖραν ἔχω.—Τί ἔχομεν ἡμεῖς ;
—Σφύρας ἔχετε.—Οὐκ ἔχομεν οἰκίας ;—Οὐκ
ἔχετε οἰκίας.—Ἐχει θύρας ἡ οἰκία ;—Ναί, θύρας
ἔχει.—Ἐχει ἡ οἰκία στοάν ;—Οὐ, ἡ οἰκία οὐ στο-
άν ἔχει.—Τί ἔχετε ἐν ταῖς οἰκίαις ;—Ἐστίας ἐν
ταῖς οἰκίαις ἔχομεν.—Τίς ἔχει τὴν σφαῖραν ;—
Ἐγὼ ἔχω τὴν σφαῖραν.—Ἡμεῖς οὐ τὴν σφαῖραν
ἔχομεν.—Ὁ παῖς σφαῖρας ἔχει.—Οὐκ ἔχει σκιὰν
ἡ θύρα τῆς οἰκίας ;—Ναί, σκιὰν ἔχει.—Τί ἔχει ὁ
παῖς ἐν τῇ σκιᾷ τῆς οἰκίας ;—Σφαῖραν ἔχει.

II. Render into Greek.

A ball.—A hammer.—A shadow.—A shadow of a
ball.—The shadow of a hammer.—The shadow of the
hammer.—In the shadow of the hammer.—The boy.—
What has the boy?—He has a ball.—Who has a ham-
mer?—I have a hammer.—We have hammers.—Have

we not houses?—Yes.—Have not the houses porches?—No, they have not porches.—Have they not hearths?—Yes, they have hearths.—What have you?—We have hammers in the house.—Has not the boy a ball?—No.

FIFTH LESSON.

17. Declension of ἐγώ, I.

		SING.
N.	ἐγώ	I,
G.	ἐμοῦ, μου	of me,
D.	ἐμοί, μοί	to, for me,
A.	ἐμέ, μέ	me.
		DUAL.
N. A.	ὡ	we two ; us two,
G. D.	ῶν	of us two ; to, for us two.
		PLUR.
N.	ἡμεῖς	we,
G.	ἡμῶν	of us,
D.	ἡμῖν	to, for us,
A.	ἡμᾶς	us.

18. The forms, μου, μοί, μέ, are *enclitic*, and never used when *emphasis* is required ; but only the fuller forms, ἐμοῦ, ἐμοί, ἐμέ. Hence μου, μοί, μέ, cannot *begin* a sentence or clause.


ἔχεις με,		you have me.
ἔχεις ἐμέ,	}	you have <i>me</i> .
ἐμὲ ἔχεις,		
ἐμοὶ καὶ σοί,		to me and to thee (you).
ἐμὲ καὶ σέ,		me and thee (you),
οὐκ ἐμέ, ἀλλὰ σέ.		not me, but thee (you).

19. καί, | and.
 ἀλλά, | but.


ἀλλ' before a vowel ; as, ἀλλ' ἐμέ, *but me.*

σύ, | thou, you.
σοί, | to, for thee, you.
σέ, | thee, you.

I and you,	ἐγὼ καὶ σύ.
Not I, but you,	οὐκ ἐγώ, ἀλλὰ σύ.
Not you (thee), but me,	οὐ σέ, ἀλλ' ἐμέ.
The house and the door,	ἡ οἰκία καὶ ἡ θύρα.
Not in the house, but in the porch,	οὐκ ἐν τῇ οἰκίᾳ, ἀλλ' ἐν τῇ στοᾷ.
Not the ball, but the hammer,	οὐχ ἡ σφαῖρα, ἀλλ' ἡ σφύρα.

 *Accents.*—Let the pupil read carefully over *Introd.* § 4. 7, 8, in reference to the accents.

ἡ οἰκία μου,	}	my house (the house of me).
οἰκία μου,		a house of mine (a house of me).
ἡ οἰκία ἡμῶν,	}	our house (the house of us).
ἡμῶν ἡ οἰκία,		a house of ours (a house of us).
οἰκία ἡμῶν,		my boy.
ὁ παῖς μου,		a boy of mine.
παῖς μου,		my shadow.
ἡ σκιά μου,		of my shadow (of the shadow of me).
τῆς σκιᾶς μου,		of a shadow of mine.
σκιάς μου,	}	our shadows.
αἱ σκιαὶ ἡμῶν,		of our shadows.
ἡμῶν αἱ σκιαί,		in my shadow.
τῶν σκιῶν ἡμῶν,		
ἐν τῇ σκιᾷ μου,		

 The pupil will remember that *μοῦ* in these and similar examples is *never* emphatic.

20.	τίνα ; βακτηρίᾱ, ᾱς, ἡ βακτηρία,	whom ? a staff. the staff.
τίνα ἔχετε ; σὲ ἔχομεν, οὐκ ἐμέ, ἀλλὰ σὲ ἔχουσιν, τίνα οὐκ ἔχουσιν ; οὐχ ἡμᾶς ἔχουσιν, βακτηρίαν μου ἔχουσιν,		whom have you ? we have you (thee). they have not me, but you. whom have they not ? they have not us. they have my staff (a staff of mine).

21. EXERCISES.

I. *Render into English.*

Ἡ σφαῖρα.—Ἡ σφαῖρά μου.—Οὐχ ἡ σφαῖρα,
ἀλλ' ἡ σφῦρα.—Οὐχ ἡ οἰκία, ἀλλ' ἡ θύρα.—
Σφῦρα καὶ σφαῖρα.—Αἱ σφῦραι καὶ αἱ σφαῖραι.
—Ἐγὼ καὶ ὁ παῖς.—Οὐκ ἐγώ, ἀλλ' ὁ παῖς.—Τί
ἔχει ὁ παῖς ;—Ἐχει τὴν βακτηρίαν μου.—Ὁ παῖς
ἔχει σφύρας καὶ σφαίρας.—Αἱ οἰκίαι ἔχουσι θύ-
ρας καὶ στοάς.—Οὐχ ἐστίας ἔχουσιν αἱ οἰκίαι
ἡμῶν ;—Ναί, ἐστίας ἔχουσιν.—Τί ἔχει ὁ παῖς
μου ἐν τῇ σκιᾷ τῆς θύρας ;—Βακτηρίαν ἔχει.—
Τίνα ἔχετε ;—Σὲ ἔχομεν.—Οὐκ ἐμὲ ἔχετε, ἀλλὰ
τὴν βακτηρίαν μου.—Ὁ παῖς ἔχει με ἐν τῇ θύρᾳ.
—Οὐκ ἐμὲ ἔχει, ἀλλὰ σέ.

II. *Render into Greek.*

A staff.—My staff.—A staff of mine.—Have you a
staff of mine ?—Who has my staff ?—The boy has our


staves.—Has he not our hammers?—No, he has not our hammers.—The boy has hammers and balls.—Whom has the boy?—He has *me*.—He has not me, but you.—He has not *us*.—What has he?—He has my staff.—What has the house?—It has doors and hearths.—Has it not porches?—No, it has not porches.—It has not porches, but doors.—In the shadow of the door.—In the houses.—What have we in the houses?—We have staves and balls.

SIXTH LESSON.

22.

σύ, thou, you.

SING.	
N. <i>σύ</i>	<i>you = thou,</i>
G. <i>σοῦ</i>	<i>of you = of thee,</i>
D. <i>σοί</i>	<i>to, for you,</i>
A. <i>σέ</i>	<i>you.</i>
DUAL	
N. A. <i>σφώ</i>	<i>you two,</i>
G. D. <i>σφῶν</i>	<i>of you two; to, for you two.</i>
PLUR.	
N. <i>ὑμεῖς</i>	<i>you = ye,</i>
G. <i>ὑμῶν</i>	<i>of you,</i>
D. <i>ὑμῖν</i>	<i>to, for you,</i>
A. <i>ὑμᾶς</i>	<i>you.</i>

 As before remarked, we render the Sing. by *you*, instead of *thou*. The pupil will easily distinguish when the Sing. is required, and when the Plural.

REM. 1.—*σοῦ, σοί, σέ*, are *enclitics*, like *μοῦ, μοί, με* (a).
But when *emphatic*, they are *orthotone*, i. e. retain
their accent, like *ἐμοῦ, ἐμοί, ἐμέ* (b).

(a) ἡ οἰκία σου,		your house.
ἔχω σε,		I have you.
(b) ἐμοὶ καὶ σοί,		to me and to you.
οὐκ ἐμέ, ἀλλὰ σέ,		not me, but you.
σὲ ἔχω, οὐ τὴν σφαῖράν σου,		I have you, not your ball.

ἡ σφαῖρα ὑμῶν,	}	your ball.
ὑμῶν ἡ σφαῖρα,		
σφαῖρα ὑμῶν,		a ball of yours.

REM. 2.—In constructions like *ἡ οἰκία μου, ἡ οἰκία σου, μοῦ*
and *σοῦ* are always enclitic ; hence never *μοῦ ἡ οἰκία*,
σοῦ ἡ οἰκία, unless preceded by other words so that
they can throw back their accent, and stand without
emphasis ; as,

ἔχει μου τὴν οἰκίαν,		he has my house.
οὐκ ἔχω σου τὴν σφαῖραν,		I have not your ball.
But, ἡ σφαῖρα ἡμῶν, ὑμῶν,	}	our, your ball.
or, ἡμῶν, ὑμῶν ἡ σφαῖρα,		

23.	You, not I,		σύ, ἀλλ' οὐκ ἐγώ,	}	less
			σύ, οὐκ ἐγώ,		
			σύ, καὶ οὐκ ἐγώ.		frequent.
In the house, not in the porch,	}		ἐν τῇ οἰκίᾳ, ἀλλ' οὐκ ἐν τῇ στοᾷ,		
			ἐν τῇ οἰκίᾳ, οὐκ ἐν τῇ στοᾷ,		
			ἐν τῇ οἰκίᾳ, καὶ οὐκ ἐν τῇ στοᾷ.		

24.

*τρέχω, I run, am running.*Ind. Pres. like *έχω*.

SING.		
1 Pers.	<i>τρέχω</i>	<i>I run, am running,</i>
2 Pers.	<i>τρέχεις</i>	<i>you run, are running,</i>
3 Pers.	<i>τρέχει</i>	<i>he, she, it runs, is running.</i>
DUAL		
2 Pers.	<i>τρέχετε</i>	<i>you two run, are running,</i>
3 Pers.	<i>τρέχουσιν</i>	<i>they two run, are running.</i>
PLUR.		
1 Pers.	<i>τρέχομεν</i>	<i>we run, are running,</i>
2 Pers.	<i>τρέχετε</i>	<i>you (ye) run, are running,</i>
3 Pers.	<i>τρέχουσιν(ν)</i>	<i>they run, are running.</i>

We are running,
 We do not run,
 Does not the boy run?
 He does run, he runs,
 He is running in the house,

τρέχομεν.
ἡμεῖς οὐκ τρέχομεν.
οὐκ τρέχει ὁ παῖς ;
τρέχει.
τρέχει ἐν τῇ οἰκίᾳ.

25. EXERCISES.

I. Render into English.

Τίς τρέχει;—Εγὼ τρέχω.—Οὐκ ἐγώ, ἀλλὰ σὺ τρέχεις.—Σὺ, ἀλλ' οὐκ ἐγὼ τρέχω.—Οὐ τρέχετε ὑμεῖς;—Ναί, τρέχομεν.—Ὑμεῖς τρέχετε, ἀλλ' οὐχ ἡμεῖς.—Οὐκ ἐγὼ τρέχω, ἀλλ' ὁ παῖς.—Ὑμεῖς ἐν ταῖς στοαῖς τρέχετε.—Οὐκ ἐν τῇ οἰκίᾳ τρέχει ὁ παῖς, ἀλλ' ἐν τῇ στοᾷ.—Ἐν ταῖς στοαῖς τῶν οἰκιῶν τρέχομεν.—Σὺ καὶ ἐγώ.—Ἡ οἰκία σου.—Ὁ παῖς σου ἔχει τὴν βακτηρίαν.—Τίνα

ἔχει ὁ παῖς ;—Σὲ ἔχει.—Οὐ σὲ ἔχει, ἀλλ' ἐμέ.—
 Οὐχ ἡμᾶς ἔχει, ἀλλ' ὑμᾶς.—Οὐ σὲ ἔχει, ἀλλὰ
 τὴν οἰκίαν σου.—Ἐγὼ τρέχω καὶ σὺ τρέχεις.—
 Ἡμεῖς τρέχομεν καὶ τρέχετε ὑμεῖς.

II. Render into Greek.

My ball.—Not my ball, but my staff.—Who has your ball?—The boy has my ball.—The boy has not our ball.—The boy has our hammers.—Not I, but the boy.—You, not we.—Has not the boy my staff?—The boy has your staff.—No, he has not my staff.—The boy has hammers and staves.—What has the house?—It has doors and hearths.—It has doors, and not porches.—Who is running?—*I* am running.—Are not *you* running?—We are not running.—The boy is running in the porch.—They are running in the shadow of the porch.

SEVENTH LESSON.

26. εἰμί, *I am* (Irregular).

Ind. Pres.	SING.	
1	εἰμί	<i>I am,</i>
2	εἶ	<i>you are,</i>
3	ἐστί(ν)	<i>he, she, it, is.</i>
DUAL.		
2	ἐστόν	<i>you two are,</i>
3	ἐστόν	<i>they two are.</i>
PLUR.		
1	ἐσμέν	<i>we are,</i>
2	ἐστέ	<i>you are,</i>
3	εἰσί(ν)	<i>they are.</i>

27.	ποῦ ;	where ?
	ἐνταῦθα,	here.
	αὐτοῦ,	
	ἐκεῖ,	there.

γωνία, ας,	a corner.
ἡ γωνία,	the corner.

ποῦ εἶ ;	where are you ?
ἐνταῦθά εἰμι,	I am here.
ποῦ ἔστιν ὁ παῖς ;	where is the boy ?
ἔστιν ἐν τῇ γωνίᾳ,	he is in the corner.
ἐν τῇ γωνίᾳ ἔστιν,	
ἔστιν ὁ παῖς ἐν τῇ οἰκίᾳ ;	is the boy in the house ?
ἔστιν,	he is.
οὐκ ἔστιν,	he is not.
ποῦ εἰσιν αἱ οἰκίαι ;	where are the houses ?
ἐκεῖ εἰσιν, ὅς εἰσιν ἐκεῖ,	they are there.
οὐκ εἰσιν ἐκεῖ,	they are not there.
ἐκεῖ εἶ σύ ;	are you there ?
οὐκ εἰμι,	I am not.

There is, there are,	ἔστι(ν), εἰσί(ν).
There is not,	οὐκ ἔστι(ν).
There are not,	οὐκ εἰσι(ν).
There is a door in the house,	ἔστι θύρα ἐν τῇ οἰκίᾳ.
There are doors in the house,	εἰσὶ θύραι ἐν τῇ οἰκίᾳ.

Accents.—εἰμί is enclitic throughout the Pres. Ind. except the 2 Sing. εἶ. Except,

1. At the *beginning* of a sentence, as, ἔστιν οἰκία, εἰσὶν οἰκίαι.
2. ἔστι(ν) becomes *Paroxytone* in such cases, and also after οὐκ, ἀλλ', εἰ, ὥς, μή, καί, as, οὐκ ἔστιν, ἀλλ' ἔστιν, εἰ ἔστιν, ὥς ἔστιν, καὶ ἔστιν.
3. All *dissyllabic* enclitics become *orthotone*, i. e. retain their accent, after a *Paroxytone*; as, θύρα ἔστιν, οἰκίαι εἰσιν.

τίς τρέχει;
 οὐκ ἐγὼ τρέχω,
 οὐκ ἐγὼ τρέχω, ἀλλὰ σύ,
 οὐ σὺ ἐμὲ ἔχεις, ἀλλ' ἐγὼ σέ,
 οὐχ ὁ παῖς τρέχει, ἀλλ' ἐγώ,

Who runs?
 I do not run.
 I do not run, but *you*, (=it is not *I* that run, but *you*).
 you have not *me*, but *I you*,
 (=it is not *you* that have *me*, &c.)
 The *boy* does not run, but *I*,
 (*literally* = not the *boy* runs, but *I*).

28. EXERCISES.

I. Render into English.

Ποῦ εἶ;—Ἐν τῇ γωνίᾳ εἰμί.—Ἔστιν ὁ παῖς ἐν τῇ γωνίᾳ τῆς οἰκίας;—Οὐκ ἔστιν ἐκεῖ, ἀλλ' ἔστιν ἐν τῇ στοᾷ τῆς οἰκίας.—Ἐχει στοᾶν ἡ οἰκία;—Αἱ οἰκίαι ἡμῶν στοὰς ἔχουσιν.—Ἔστι θύρα ἐν τῇ οἰκίᾳ μου.—Εἰσὶ θύραι καὶ ἐστίαι ἐν ταῖς οἰκίαις ἡμῶν.—Ποῦ εἰδὲν αἱ σφαῖραι;—Αἱ σφαῖραι οὐκ αὐτοῦ εἰδὲν, ἀλλ' ἐν τῇ γωνίᾳ.—Οὐκ ἐστε ὑμεῖς ἐν τῇ σκιᾷ τῆς οἰκίας;—Οὐχ ἡμεῖς ἐσμεν ἐν τῇ σκιᾷ τῆς οἰκίας, ἀλλ' ὁ παῖς ἔστιν ἐκεῖ.—Ἐχει σφαῖραν ὁ παῖς;—Οὐ σφαῖραν ἔχει, ἀλλὰ βακτηρίαν.—Σφαίρας καὶ βακτηρίας ἔχει.—Οὐχ ὁ παῖς βακτηρίαν ἔχει, ἀλλασὺ.—Οὐχ ὑμεῖς τρέχετε, ἀλλ' ἡμεῖς.—Ἐγὼ, ἀλλ' οὐ σὺ τρέχεις.

II. Render into Greek.

Where am I?—I am here.—I am in a corner.—Where are you?—I am not in a corner.—Is not the boy in a corner?—He is.—He is not.—Who is here?—The

boy is here.—He is not here, but there.—He is there, not here.—Who is here?—*I* am here.—*We* are here.—Not *we*, but *you* are here.—Who is running in the shadow of the house?—The boy is running there.—The *boy* is not (οὐχ ὁ παῖς &c.) running there, but *I*.—There is a hearth in the corner of the house.—A corner of a house.—Not here, but there.—There, not here.

EIGHTH LESSON.

29. *The First Decl. Nouns in η.*

ἡ νομή, the pasture.


SING.		
N.	νομή	<i>a pasture.</i>
G.	νομῆς	<i>of a pasture.</i>
D.	νομῇ	<i>to, for, with a pasture.</i>
A.	νομήν	<i>a pasture.</i>
V.	νομή	<i>O pasture.</i>
DUAL.		
N. A. V.	νομά	<i>two pastures.</i>
G. D.	νομαῖν	<i>of, and to, for, with two pastures.</i>
PLUR.		
N.	νομαί	<i>pastures.</i>
G.	νομῶν	<i>of pastures.</i>
D.	νομαῖς	<i>to, for, with pastures.</i>
A.	νομάς	<i>pastures.</i>
V.	νομαί	<i>O pastures.</i>

So all nouns of this Decl. in *η*, as

κώμη, ης,	a village.
ἡ κώμη,	the village.
κρήνη, ης,	a spring, a fountain.
ἡ κρήνη,	the fountain.

βοῦς,	a cow (or ox).
ὁ βοῦς,	the ox,
ἡ βοῦς,	the cow,
αἱ βόες,	the cows.
ὁ παῖς,	the boy.
ἡ παῖς,	the girl.

κεῖται,	he, she, it lies.
κεῖνται,	they lie.

 *Note.*—αι and οι in inflection at the *end* of words are generally *short*, in reference to accent. Hence σφύραϊ, κεῖταιϊ, not, σφύραῖ, κείταῖ. (Introd. § 4. 4, 5).

ἔστι βοῦς ἐν τῇ νομῇ,	there is a cow in the pasture.
ποῦ κεῖνται αἱ βόες;	where do the cows lie (lie the cows)?
οὐ κεῖται ἡ βοῦς ἐν τῇ νομῇ;	does not the cow lie in the pasture?

REM.—To the auxiliaries *do, does, did, &c.*, there is nothing in Greek to correspond; as,

Does the girl run? Is the girl running?	τρέχει ἡ παῖς; (runs the girl?)
She does not run, is not running,	οὐ τρέχει, (she runs not).
Does she not run?	οὐ τρέχει; (runs she not?)
She runs; she does run, is running,	τρέχει.

Have you a ball?	ἔχεις σφαῖραν ἔχεις;
I have (one).	ἔχω.
I have not (one).	οὐκ ἔχω.
Has the house a door?	ἔχει θυρᾶν ἡ οἰκία;
It has (one).	ἔχει.
Has it doors?	θύρας ἔχει;
It has.	ἔχει.
No, it has not.	οὐ, οὐκ ἔχει.
Is the boy in the house?	ἐστὶν ὁ παῖς ἐν τῇ οἰκίᾳ;
He is.	ἐστίν.
He is not.	οὐκ ἐστίν.
Are the cows here?	εἰσὶν αὐτοῦ αἱ βόες;
They are not.	οὐκ εἰσιν.

30. EXERCISES.

I. Render into English.

Ποῦ ἐστὶν ὁ παῖς;—Τρέχει ἐν τῇ νομῇ.—
Ποῦ κεῖται ὁ βοῦς;—Ὁ βοῦς κεῖται ἐν τῇ γωνίᾳ
τῆς νομῆς.—Αἱ βόες οὐκ αὐτοῦ κεῖνται, ἀλλ' ἐν
τῇ σκιᾷ τῆς οἰκίας.—Ποῦ τρέχει ἡ παῖς;—Ἡ
παῖς τρέχει ἐν τῇ στοᾷ.—Ἐχει στοᾶν ἡ οἰκία;—
Ἐχει.—Οὐκ ἔχουσιν αἱ οἰκίαι ἡμῶν στοάς;—
Οὐκ ἔχουσιν.—Ἡ κώμη.—Τῆς κώμης.—Αἱ κώ-
μαι.—Αἱ οἰκίαι τῆς κώμης.—Ποῦ ἐστὶν ἡ οἰκία
σου;—Ἡ οἰκία μου ἐστὶν ἐν τῇ κώμῃ.—Ποῦ
ἐστὶν ἡ κρήνη;—Ἡ κρήνη κεῖται ἐν τῇ κώμῃ.—
Οὐκ ἐν τῇ κώμῃ κεῖται, ἀλλ' ἐν τῇ νομῇ.—Αἱ
βόες κεῖνται ἐν τῇ γωνίᾳ τῆς νομῆς.—Ἡ σφαῖρά
μου κεῖται ἐν τῇ κρήνῃ.

II. *Render into Greek.*

The boy and the girl.—The ox and the cow.—Where is the girl?—She is in the house.—Where is the boy?—He is running in the pasture.—Not in the pasture, but in the village.—What has the village?—It has houses and fountains.—Our villages have fountains.—Who is running in the village?—The boy is running there.—Where does the cow lie?—She lies in the corner of the pasture.—The cows are running in the pasture.—Has the boy a staff?—He has.—He has not.—*I* have a staff, but not (ἀλλ' οὐχ) *you*.—*You* have not (οὐχ ὑμεῖς &c.) staves, but *we*.

NINTH LESSON.

31. *The First Decl. Nouns in ᾱ.*

χλαῖνᾱ, *a cloak*
 ἡ χλαῖνᾱ, *the cloak.*

SING.	DUAL.	PLUR.
N. χλαῖνᾱ	N. A. V. χλαῖνᾱ G. D. χλαῖναι	N. χλαῖναι
G. χλαῖνης		G. χλαῖνων
D. χλαῖνῃ		D. χλαῖναις
A. χλαῖνᾱν		A. χλαῖνᾱς
V. χλαῖνᾱ		V. χλαῖναι

So nearly all nouns of this Decl. in which *α* follows any other consonant than *ρ*; as,

ἄκανθᾱ, ης,	<i>a thorn.</i>
ἡ ἄκανθᾱ,	<i>the thorn.</i>
τῆς ἀκάνθης,	<i>of the thorn.</i>
ρίζᾱ, ης,	<i>a root.</i>
ἡ ρίζᾱ,	<i>the root.</i>

ἔδρᾱ, ᾱς,	a seat.
ἡ ἔδρᾱ,	the seat.
ἡ πέτρᾱ, ᾱς,	the rock.
πέτραι,	rocks.
πύλῃ, ης,	a gate.
ἡ πύλῃ,	the gate.

32. ἢ,	or.
ἢ—ἢ,	either—or.
οὐ—οὐδέ (οὐδ')	not—nor.

A house or a door,	οἰκία ἢ θύρα.
Where is the boy?	ποῦ ἐστὶν ὁ παῖς;
He is either in the village or here,	ἢ ἐν τῇ κώμῃ ἐστίν, ἢ αὐτοῦ.
He is not here, nor in the village,	οὐκ ἐνταῦθά ἐστιν, οὐδ' ἐν τῇ κώμῃ.
You have either a staff or a ball,	ἢ βακτηρίαν, ἢ σφαῖραν ἔχεις.
They have not a ball nor a hammer,	οὐ σφαῖραν οὐδὲ σφυρα ἔχουσιν.

33. both—and,	<div> <div> </div> <div> τέ—τέ, (less common). τέ—καί. καί—καί. </div> </div>
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σύ τε καὶ ἐγώ,	both you and I.
ἢ τε οἰκία καὶ ἡ νομή,	both the house and the pasture.
ἔστι τε καὶ ἔχει,	he both is and has.
καὶ σύ, καὶ ἐγώ,	both you, and I.
καὶ ἔστι, καὶ ἔχει,	he both is, and has.
καὶ νῦν, καὶ αἰεί,	both now, and always.

REM.—*τέ—καί* unite more intimately than *καί—καί*. *τέ—καί* throws the principal stress on the second member introduced by the stronger *καί*; *καί—καί* makes the different members equally important; as,

νῦν τε καὶ ἀεί,
καὶ νῦν, καὶ ἀεί,
καὶ τότε, καὶ νῦν, καὶ ἀεί,

both now and *always*.
 both now, and *always*.
 alike then, and now, and *always*.

✎ Observe, *τέ* is enclitic, *σύ τε*, both you, *ἡ τε οἶκλα*, both the house. *ἐγὼ τε καί*, both I and.

Quantity and Accent.—1. Nouns of Decl. 1 with Gen. in *ης* have *ᾱ̃*, not *ᾱ* in the Nom. as, *χλαῖνᾱ̃*, *ἄκανθᾱ̃*. Nouns with *ας* in the Gen. generally have *ᾱ̃*.

2. Questions.—*χλαῖνᾱ̃* is accented on the Penult.—
 Why *Perispomenon*? (Intro. § 4. 5.)
χλαῖνης, “ *Paroxytone*? (Intro. § 4. 5.)

34. EXERCISES.

I. Render into English.

Χλαῖνα.—*Ἡ χλαῖνά μου*.—*Ποῦ κεῖνται αἱ χλαῖναι ἡμῶν*;—*Αἱ χλαῖναι ἐν τῇ στοᾷ κεῖνται*.—*Ἡ ἐν τῇ στοᾷ κεῖνται, ἡ ἐν τῇ σκιᾷ τῆς θύρας*.—*Ποῦ εἶδιν αἱ ἄκανθαι*;—*Αἱ ἄκανθαί εἶδιν ἐν τῇ γωνίᾳ τῆς νομῆς*.—*Ἐχουσιν ἀκάνθας αἱ νομαί*;—*Οὐκ ἀκάνθας, οὐδὲ πέτρας ἔχουσιν αἱ νομαί*.—*Αἱ ῥίζαι τῶν ἀκανθῶν*.—*Αἱ ἄκανθαι, ἡ αἱ ῥίζαι*.—*Ἡ αἱ νομαί, ἡ αἱ πέτραι ἀκάνθας ἔχουσιν*.—*Αἱ νομαὶ ἀκάνθας τε καὶ πέτρας ἔχουσιν*.—*Ποῦ κεῖται ἡ βοῦς*;—*Ἡ ἐν τῇ πύλῃ κεῖται, ἡ ἐν τῇ νομῇ*.—*Αἱ ῥίζαι τῶν ἀκανθῶν ἐν ταῖς πέτραις*

εἰσὶν.—Ἔστι πέτρα ἐν τῇ πύλῃ.—Εἰσὶν ἔδραι ἐν ταῖς πύλαις.—Αἱ οἰκίαι ἔχουσι στοάς τε καὶ ἔδρας.—Καὶ στοαί, καὶ ἔδραι.—Καὶ ῥίζαι, καὶ ἄκανθαί.

II. Render into Greek.

My cloak.—Where is my cloak?—It lies in the porch.—Who has the cloaks?—The girl has both the cloaks and the balls.—The boy is either running or lying.—He is not running nor lying.—Both *we* run, and *you*.—Who does not run?—The boy does not run, nor I.—There are both seats and rocks in the pasture.—The rocks have seats.—The *rocks* have not (οὐχ αἱ πέτραι) seats, but the *porches*.—Do not the rocks lie in the village?—They lie either in the village or in the pasture.—In the village, not in the pasture.—Not in the house nor in the gate.—What have the thorns?—The thorns have roots.—The houses of the village have both gates and doors.

TENTH LESSON.

35. ὁ πατήρ, *the father.*
 ἡ μήτηρ, *the mother.*

ὁ πατήρ μου,	}	my father.
ἡ μήτηρ ἡμῶν,		our mother.
ὁ πατήρ καὶ ἡ μήτηρ μου,	}	my father and mother.
ὁ πατήρ μου, καὶ ἡ μήτηρ,		
ἡ βακτηρία μου καὶ ἡ σφαῖρα,	}	my staff, and my ball.
ὁ τε παῖς τρέχει, καὶ ἡ παῖς,		both the boy runs, and the girl.
ὁ τε παῖς καὶ ἡ παῖς τρέχουσιν,		both the boy and the girl run.
ἐγὼ καὶ ὁ παῖς τρέχομεν,		I and the boy run.

REM. 1.—When a verb is joined to subjects of different persons, the *first* person takes precedence of the *second*, and the *second* of the *third*; as,

ἐγὼ καὶ σὺ τρέχομεν,	I and you run.
ἐγὼ καὶ ὁ παῖς ἐσμεν,	I and the boy are.
σύ τε καὶ ὁ πατήρ σου τρέχετε,	both you and your father run.
ἡμεῖς τε καὶ ὑμεῖς ἔχομεν,	both we and you have.
καὶ ἐγὼ τρέχω, καὶ σὺ,	} both I run and you.
ἐγὼ τε τρέχω, καὶ σὺ,	
καὶ ἐγὼ καὶ σὺ τρέχομεν,	} both I and you run.
ἐγὼ τε καὶ σὺ τρέχομεν,	

36. ἐπί (ἐπ', ἐφ'), *on*. A preposition.
ἐπὶ τοῦ, τῷ, τόν, (Governs the Gen. Dat. and Acc.)
ἐπὶ τοῦ, *on the*.

REM. 2.—The Prep. govern, some *one*, some *two*, and some *three* cases. We indicate the cases which they govern, by the Art. as, ἐπὶ τοῦ, the Gen. ἐπὶ τῷ, the Dat. ἐπὶ τόν, the Acc.

ἐπὶ τῆς οἰκίας,	on the house.
ἐπ' οἰκίας,	on a house.
ἐφ' ἔδρας,	on a seat.
ποῦ κεῖται ἡ σφαῖρα;	where lies the ball?
ἐφ' ἐστίας κεῖται,	it lies on a hearth.
κεῖται ἐπὶ τῆς ἐστίας,	it lies on the hearth.

Observe, ἐπί, before a *consonant*.

ἐπ' " a *smooth vowel*.

ἐφ' " a *rough vowel*.

On the house,

In the house,

ἐπὶ τῆς οἰκίας.

ἐν τῇ οἰκίᾳ.

37. EXERCISES.

I. *Render into English.*

Τίς ἐστὶν ἐν τῇ κώμῃ;—Ὁ πατήρ μου ἐστὶν ἐκεῖ.—Ἡ μήτηρ μου οὐκ ἐκεῖ ἐστὶν, ἀλλ' ἐνταῦθα. Ἐνταῦθά ἐστὶν ἡ μήτηρ μου, ἀλλ' οὐκ ἐκεῖ.—Ποῦ κεῖται ἡ χλαῖνά μου;—Ἡ χλαῖνά σου ἐπὶ τῆς ἑδρας κεῖται.—Ποῦ κεῖνται ἡμῶν αἱ σφαῖραι;—Ἡ ἐπὶ τῆς πέτρας κεῖνται, ἢ ἐν τῇ κρήνῃ.—Εἰσὶ πέτραι ἐν τῇ νόμῃ;—Εἰσὶν ἐκεῖ καὶ πέτραι, καὶ ἄκανθαι.—Ὁ πατήρ μου καὶ ἡ μήτηρ εἰδὼν ἐν τῇ πύλῃ.—Τίς τρέχει;—Καὶ ὁ παῖς τρέχει, καὶ ὁ βοῦς.—Ἐγὼ τε καὶ σὺ τρέχομεν.—Οὐχ ὑμεῖς τρέχετε, ἀλλ' ἡμεῖς.—Ὁ πατήρ μου οὐ σφύρας ἔχει, οὐδὲ σφαίρας.—Ἡ παῖς οὐ τρέχει ἐν τῇ στοᾷ, οὐδὲ ἐν τῇ σκιᾷ τῆς οἰκίας, ἀλλ' ἐπὶ τῶν πετρῶν.

II. *Render into Greek.*

My father.—My mother.—Where is my father?—Your father is in the village.—Our mother is not in the village, but in the house.—She is either in the porch, or on the seat.—The ball lies either on the gate, or in the spring.—My staff does not lie on the cloak, nor on the rocks.—The roots of the thorns are in the rocks.—The cows lie in the gate.—Who runs?—I and you run.—I and the boy run.—Both we and the cows run.—Either you run, or the cows.—You do not run (οὐχ ὑμεῖς τρέχετε, but we I do not run (τίς οὐκ ἐγὼ &c.).

ELEVENTH LESSON.

Contracts of Decl. 1.

38. Some nouns in *έα* and *άα* are contracted in all the cases; *έα* into *ῆ*, and *άα* into *ᾶ*; as,

σुकῆᾶ, συκῆῆ, a fig-tree.
ἡ συκῆῆ, the fig-tree.

SING.	DUAL.	PLUR.
N. <i>σुक(ῆᾶ), ῆ</i>	N. A. V. <i>σुकᾶ</i> G. D. <i>σुकᾶῖν</i>	N. <i>σुकᾶῖ</i>
G. <i>σुक(ῆᾶς), ῆς</i>		G. <i>σुकᾶῶν</i>
D. <i>σुकῆῆ</i>		D. <i>σुकᾶῖς</i>
A. <i>σुकῆῆν</i>		A. <i>σुकᾶς</i>
V. <i>σुकῆῆ</i>		V. <i>σुकᾶῖ</i>

Accent.—Observe that an *Acute Penult* coalescing with an ultimate always produces a circumflex (Intro. § 3, Rem. 1); as, *σुकῆᾶ, συκῆῆ; συκῆαι, συκαῖ.*

39.	<i>κάθημαι,</i> <i>κάθεται,</i> <i>κάθονται,</i>	<i>I sit, am sitting.</i> <i>he, she, it sits, is sitting.</i> <i>they sit, are sitting.</i>
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<i>ἡ κόρη, ης,</i> <i>τίνες;</i> <i>τι,</i> <i>οὐδέν,</i> <i>πλήν,</i>	<i>the maiden.</i> <i>who? (Plur.)</i> <i>something, any thing (enclit.)</i> <i>nothing.</i> <i>except, but, followed by a</i> <i>Gen.</i>
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40.	τί ἔχεις ; ἔχω τι, ἔχεις τι ; ὁ παῖς τι ἔχει, οὐδέν ἔχομεν, οὐκ ἔχομεν οὐδέν, οὐδέν ἔχω πλὴν σφύρας, οὐδέν πλὴν βακτηρίας, τίς πλὴν σου ;		what have you ? I have something. have you any thing ? the boy has something. we have nothing. we have not any thing. I have nothing but a hammer. nothing except a staff. who but you? who except you?
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REM. 1.—τίς; *who?* τίνες; *who?* τί; *what?* are *never* enclitic: τί *something, any thing*, is *always* enclitic and stands after some other word.

2. Observe the double negative οὐκ ἔχει οὐδέν, *lit. he has not nothing*. This repetition of the negative is common in Greek.

3. Distinguish *but* for ἀλλά from *but* = *except*, for πλὴν.

41.	ἡ μυῖα, ἄς, ἡ κεφαλὴ, ἧς, ἐν τῇ χειρί,		<i>the fly.</i> <i>the head.</i> <i>in the hand.</i>
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τί ἔχεις ἐπὶ τῆς κεφαλῆς ;

ἔχω μυῖαν ἐπὶ τῆς κεφαλῆς,
τί ἔχεις ἐν τῇ χειρί ;
ἔχω τι ἐν τῇ χειρί,

τί ἔχει ὁ παῖς ἐν τῇ χειρί ;

ἔχει σφύραν ἐν τῇ χειρὶ ὁ παῖς

what have you on your (Gr. the) head?

I have a fly on my (the) head.
what have you in your hand?
I have something in my (the) hand.

what has the boy in his (Gr. the) hand?

he has a hammer in his (the)

REM. 4.—The Art. is substituted in Greek for the Pronoun, in cases where the relation is a *necessary* one, or clearly implied in the connection. Thus, in English; “he stretched out his hand,” “he raised his eyes;” “I send my son;” in Gr.; “he stretched out *the* hand,” “he raised *the* eyes;” “I send *the* son.”

ἔχω ἐν τῇ χειρί,

ἔχεις ἐν τῇ χειρί,

ὁ παῖς ἔχει ἐν τῇ χειρί,

ἡ παῖς ἔχει ἐν τῇ χειρί,

I have in the hand = I have in my hand.

you have in the hand = you have in your hand.

the boy has in the hand = in his hand.

the girl has in the hand = the girl has in her hand.

There is a fly on my head,

There is a staff in my hand,

{ ἔστι μοι μύια ἐπὶ τῆς κεφαλῆς,
or, ἔστι μύια ἐπὶ τῆς κεφαλῆς
μου.

{ ἔστι βακτηρία ἐν τῇ χειρί μου.
ἔστι μοι βακτηρία ἐν τῇ χειρί.
(lit. there is to me a staff in
the hand).

πότε;

νῦν,

ἀεί,

πότε τρέχει ὁ παῖς;

νῦν τρέχει, ἀεί τρέχει,

when?

now,

always.

when does the boy run?

he is running now, he runs al-
ways.

42. EXERCISES.

I. *Render into English.*

Ἡ συκῇ;—Αἱ ρίζαι τῆς συκῆς.—Ποῦ εἰσιν αἱ συκαῖ;—Αἱ συκαῖ εἰσιν ἐν τῇ νομῇ.—Ἐχουσι συκᾶς αἱ νομαί;—Οὐ συκὰς ἔχουσιν αἱ νομαί, ἀλλ' ἀκάνθας.—Τί ἔχει ἡ νομή;—Οὐδὲν ἔχει πλὴν συκῶν καὶ πετρῶν.—Τίνες ἐπὶ τῶν πετρῶν κάθονται;—Ὁ πατὴρ καὶ ἡ μήτηρ μου ἐκεῖ κάθονται.—Ποῦ κάθεται ἡ κόρη;—Ἐν τῇ στοᾷ κάθεται ἐπὶ τῆς ἑδρας.—Τί ἐν τῇ χειρὶ ἔχει;—Οὐδὲν ἔχει πλὴν τῆς χλαίνης (her cloak=*lit.* the cloak).—Ποῦ κάθεται ἡ μυῖα;—Ἐπὶ τῆς κεφαλῆς μου.—Ὁ παῖς οὐκ ἔχει οὐδὲν ἐπὶ τῆς κεφαλῆς πλὴν μυῖας.—Πότε τρέχει ὁ παῖς;—Καὶ νῦν, καὶ ἀεί.—Ἐχω τι ἐν τῇ χειρὶ.

II. *Render into Greek.*

What has the boy?—He has something.—What has he in his hand?—He has a ball in his hand.—What has my father in his hand?—He has a staff in his hand.—The girl has a fly either in her hand or on her head.—Not on her (the) head, but in her hand.—Where are the maidens sitting?—They are sitting on a seat.—They are sitting in the porch, not on the rocks.—When does the girl sit on the rocks?—Now.—I have a fly on my head.—The ball is now lying (νῦν κεῖται) in the spring.—The boy always runs in the house.—The pasture has both

TWELFTH LESSON.

43. Masc. Nouns of Decl. 1. Nouns in ας.

νεανίᾱς, a young man, a youth.
ὁ νεανίας, the young man.

SING.	DUAL	PLUR.
N. νεανίᾱς	N. A. V. νεανία G. D. νεανίαιν	N. νεανίαι
G. νεανίου		G. νεανιῶν
D. νεανία		D. νεανίαις
A. νεανίᾱν		A. νεανίᾱς
V. νεανία		V. νεανίαι

REM. Nouns of the 1 Decl. in ας and ης are Masc. and make the Gen. in ου. Endings in ας are always long.

ἡ γλῶσσᾱ, ης,		the tongue.
Att. γλῶττᾱ,*		
ἡ μέλισσᾱ, ης,		the bee.
Att. μέλιττᾱ,		

πίπτω, I fall, am falling.
Ind. Pres. πίπτω, πίπτεις, πίπτει &c. like ἔχω.
πέμπω, εις, ει &c. I send, am sending.

44. ἀπό (ἀπ', ἀφ') away from, from. A Preposition.
ἀπὸ τοῦ, from the. (Governs only the Gen.)

* The Greek language was spoken in several leading dialects; of which the Attic spoken at Athens was the most highly cultivated and

ἐξ (ἐκ) out from, out of. A Preposition (proclitic).

ἐξ before a vowel, as ἐξ οἰκίας,

ἐκ before a consonant, as, ἐκ τῆς οἰκίας.

ἐκ τοῦ, out of the. (Governs only the Gen.)

ἀπὸ τῆς οἰκίας,

ἀπὸ οἰκίας, or ἀπ' οἰκίας,

ἀφ' ἑδρας,

ἐκ τῆς κώμης,

ἐξ ἀκάνθης,

(away) from the house.

from a house.

from a seat.

out from, out of the village.

out of a thorn.

Out from, out of the porch,

(Away) from the porch,

On the porch,

In the porch,

ἐκ τῆς στοᾶς.

ἀπὸ τῆς στοᾶς.

ἐπὶ τῆς στοᾶς.

ἐν τῇ στοᾷ.

Render, I am running (away) from the house.

I am running out from the house.

I am running on the house.

I am running in the house.

ἔστι τι,

ἔστι τι ;

οὐδέν ἐστιν,

οὐκ ἔστιν οὐδέν,

there is something.

is there any thing?

there is nothing.

there is nothing, there is not

ball in his hand.—The hammer now lies on the hearth.—
The bee always sits on the fig-tree.—Who sends?—Both
I and you send.—My father and mother send.

THIRTEENTH LESSON.

46. Masc. Nouns of Decl. 1.

ὁ κλέπτης, *the thief.*

SING.	DUAL	PLUR.
N. κλέπτης	N. A. V. κλέπτα G. D. κλέπταιν	N. κλέπται
G. κλέπτου		G. κλεπτῶν
D. κλέπτῃ		D. κλέπταις
A. κλέπτῃν		A. κλέπτας
V. κλέπτᾱ		V. κλέπται

So ὁ τεχνίτης, *ον, the artisan.*

ὁ ἐργάτης, *ον, the labourer, the workman.*

REM.—Many Nouns of Decl. 1 in *ης*, including *all* in *της*,
make the Voc. Sing. in *ᾱ*; others make it in *η*.
Those in *ας* make *α*; *ας, νεανίας, V. νεανία.*

47. ἀντί (ἀντί, ἀνθ'). A Preposition.

Meaning,—*over against, hence, instead of, for.*

ἀντὶ τοῦ. (Governs only the Gen.)

I, instead of you,
You, instead of me,
A staff instead of a ball,
We instead of you,
You run instead of me,

ἐγὼ ἀντὶ σοῦ.
σὺ ἀντὶ ἐμοῦ.
βακτηρία ἀντὶ σφαίρας.
ἡμεῖς ἀνθ' (or ἀντὶ) ὑμῶν.
σὺ τρέχεις ἀντὶ (or ἀντί) ἐμοῦ.

πόθεν τρέχεις ;	whence do you run ?
τρέχω ἐκεῖθεν, ἐντεῦθεν,	I run thence, hence.
οἶκαδε τρέχω,	I am running home.
οὔτε ἐγὼ, οὔτε σύ,	neither I nor you.
οὔτε ἐνταῦθα, οὔτε ἐκεῖ,	neither here nor there.
οὔτε βακτηρίαν, οὔτε σφῦραν	I have neither a staff nor a
ἔχω,	hammer.
οὔτε κάθημαι, οὔτε κεῖμαι,	I neither sit nor lie.

49. EXERCISES.

I. *Render into English.*

Κλέπτης.—Ὁ κλέπτης.—Ἡ κεφαλὴ τοῦ κλέπ-
του.—Τί ἔχει ὁ κλέπτης ἐν τῇ χειρὶ ;—Ἐχει τὴν
χλαῖνάν σου.—Οἱ κλέπται τὰς χλαῖνας ἡμῶν
ἔχουσιν.—Χλαῖνας ἀντὶ βακτηριῶν ἔχουσιν.—
Πόθεν τρέχουσιν οἱ κλέπται ;—Ἐκ τῆς οἰκίας
τρέχουσιν.—Οἱ νεανία νῦν ἀπὸ τῶν κωμῶν τρέ-
χουσιν.—Εργάτης καὶ τεχνίτης.—Ὁ ἐργάτης καὶ
ὁ τεχνίτης.—Οὐχ οἱ ἐργάται, ἀλλ' οἱ τεχνῖται.—
Ἐργάται ἀντὶ τεχνιτῶν.—Τί ἔχει ὁ ἐργάτης ἐν τῇ
χειρὶ ;—Σφῦραν ἀντὶ σφαίρας ἔχει.—Ὁ παῖς
οἶκαδε τρέχει.—Ποῦ κεῖται ἡ χλαῖνά μου ;—
Πλησίον τῆς κρήνης κεῖται.—Πόθεν πέμπει σε ὁ
πατήρ σου ;—Οἶκοθεν πέμπει με.—Οὐκ ἐκεῖθεν,
οὐδὲ ἐντεῦθεν.—Οὔτε αὐτοῦ, οὔτε ἐκεῖ.—Οὔτε ἐν
τῇ κώμῃ, οὔτε ἐν τῇ νομῇ.—Ἡ μέλιττα οὔτε ἐπὶ

That in the house,	{	ἡ ἐν τῇ οἰκίᾳ.
The one in the house,		τίνα νεανίαν πέμπεις;
What youth do you send?		πέμπω τὸν ἐν τῇ στοᾷ νεανίαν,
I send the young man (who is)		πέμπω τὸν νεανίαν τὸν ἐν τῇ
in the porch,		στοᾷ.
I send the one in the porch,	{	τὸν ἐν τῇ στοᾷ πέμπω.
What balls?		τίνες σφαῖραι;
The balls (which are) on the		αἱ ἐπὶ τῆς ἑδρας σφαῖραι.
seat,		αἱ σφαῖραι αἱ ἐπὶ τῆς ἑδρας.
Those on the seat,		αἱ ἐπὶ τῆς ἑδρας.
What cloaks have we?		τίνας χλαίνας ἔχομεν;
We have the cloaks (which	{	τὰς πλησίον τῆς ἐστίας χλαί-
are) near the hearth,		νας ἔχομεν.
		τὰς χλαίνας ἔχομεν τὰς πλη-
We have those near the hearth,		σίον τῆς ἐστίας.
		τὰς ἐγγὺς τῆς ἐστίας ἔχομεν.

51. EXERCISES.

I. *Render into English.*

Τίς ἔχει τὴν χλαῖνάν μου;—Ὁ κλέπτης ἔχει τὴν χλαῖνάν σου.—Τίνα χλαῖναν ἔχει;—Τὴν ἐπὶ τῆς ἑδρας χλαῖναν ἔχει.—Ποῦ εἰσιν αἱ βόες;—Τίνες βόες;—Αἱ ἐν τῇ νομῇ βόες.—Οὐχ αἱ ἐν τῇ νομῇ βόες, ἀλλ' αἱ πλησίον τῆς κρήνης.—Αἱ ἐν τῇ κώμῃ οἰκίαι.—Οὐχ αἱ ἐν τῇ κώμῃ οἰκίαι, ἀλλ' αἱ ἐγγὺς τῆς κρήνης.—Αἱ πύλαι τῶν οἰκιῶν.—Αἱ πύλαι τῶν ἐν τῇ κώμῃ οἰκιῶν.—Τίνας συκᾶς ἔχετε.—Τὰς συκᾶς ἔχομεν τὰς ἐν τῇ γωνίᾳ τῆς νομῆς.—Τὰς πλησίον τῆς κρήνης, οὐ τὰς ἐνταῦθα

- REM.—*Accent.* 1. Observe *κῆπος* is *Properispomenon*, except in those cases in which the ultimate is long, where it becomes *Paroxytone* (Intro. § 4. 4, 5).
2. *Oxytones* in this Decl., as in Decl. 1, make the Gen. and Dat. in *all* the numbers *Perispomena*; as, *ὁδός*, *ὁδοῦ*, *ὁδῶ*, *ὁδοῖν*, *ὁδῶν*, *ὁδοῖς*, *χηλός*, *χηλοῦ*, &c.

53. *εἰς*, *into*. A Prep. (Proclitic.)
εἰς τόν, *into the*. (Governs only the Acc.)

<i>εἰς τὴν οἰκίαν,</i>		into the house.
<i>πέμπω εἰς τὰς κώμας,</i>		I send into the villages.

From the,		<i>ἀπὸ τοῦ.</i>
Out from, out of the,		<i>ἐκ (ἐξ) τοῦ.</i>
Instead of, for the,		<i>ἀντὶ τοῦ.</i>
On the,		<i>ἐπὶ τοῦ.</i>
In, among the,		<i>ἐν τῷ, ἐν τοῖς.</i>
Into the,		<i>εἰς τόν.</i>
Near the,		<i>πλησίον, ἐγγὺς τοῦ.</i>
Except the,		<i>πλὴν τοῦ.</i>

Render, *From* the chest, *ἀπὸ τῆς χηλοῦ.*
 Out of the chest.
 Instead of the chest.
 On the chest.
 In the chest.
 Into the chest.
 Near the chest.

τὰ ρόδα ἔχει ἀκάνθας,
ἔστιν ἱὰ ἐν τοῖς κήποις,
τὰ μῆλα πίπτει,

the roses have thorns.
there are violets in the gar-
dens.
the apples fall.

57. ἔτι, *still, still further.*
οὐκέτι, *no longer.*

ἔτι πίπτει τὰ μῆλα,
οὐκέτι τρέχουσιν οἱ νεανίαί,
ἡμεῖς οὐκέτι πέμπομεν,

the apples are still falling.
the young men no longer run.
we no longer send.

58. αὐτόν, *him. it* Pl. αὐτούς, *them. (Masc.)*
αὐτήν, *her. it* " αὐτάς, *them. (Fem.)*
αὐτό, *it.* " αὐτά, *them. (Neut.)*

Do you send the young man?
I send him,
Who has my hat?
The boy has it,
Has he not the balls?
He has not them,
Who has the roses?
The maiden has them,

πέμπεις τὸν νεαί;
πέμπω αὐτόν.
τίς ἔχει τὸν πῖλόν μου;
ὁ παῖς ἔχει αὐτόν.
οὐκ ἔχει τὰς σφαίρας;
οὐκ ἔχει αὐτάς.
τίς ἔχει τὰ ρόδα;
ἡ κόρη ἔχει αὐτά.

REM.—αὐτόν, αὐτήν &c. are often omitted in Greek, when
they are easily understood from the connection.

Has the boy the hat?
He has it,
Does not the teacher send the

ἔχει ὁ παῖς τὸν πῖλον;
ἔχει (αὐτόν).
οὐ πέμπει ὁ διδάσκαλος τὰς
ἀκάνθας.

of books.—The young man has still a book in his (the) hand.—Whither does the father send the young man?—He sends him hither.—He sends him neither into the field nor into the village.—The young men are sitting among (ἐν) the trees.

SEVENTEENTH LESSON.

60. *Adjectives of the First and Second Declension.*

These are so called because they follow in the Masc. and Neut. the 2 Decl., and in the Fem. the 1 Decl.

καλός, beautiful, noble.

SING.			
	Masc.	Fem.	Neut.
N.	καλός	καλή	καλόν
G.	καλοῦ	καλῆς	καλοῦ
D.	καλῷ	καλῇ	καλῷ
A.	καλόν	καλήν	καλόν
V.	καλέ	καλή	καλόν
DUAL.			
N. A. V.	καλώ	καλά	καλώ
G. D.	καλοῖν	καλαῖν	καλοῖν
PLUR.			
N.	καλοί	καλαί	καλά
G.	καλῶν	καλῶν	καλῶν
D.	καλοῖς	καλαῖς	καλοῖς
A.	καλούς	καλάς	καλά
V.	καλοί	καλαί	καλά

So, ἀγαθός, ἡ, όν, good.

σοφός, ἡ, όν, wise.

λευκός, ἡ, όν, white.

(b) But if the Noun is to be made emphatic, it can stand first, and the Adj. follow it with the Art.—The Noun in this case can have or omit the Art. according as the *first* conception is definite or indefinite.

ἡ κόρη ἡ καλή,	}	the beautiful maiden.
κόρη ἡ καλή,		(lit. the maiden, viz. the beautiful.)
οἱ τεχνῖται οἱ σοφοί,	}	the wise artisans.
τεχνῖται οἱ σοφοί,		(artisans, the wise.)

Examples.

(a) The beautiful house,	ἡ καλὴ οἰκία.
(a) Not the <i>beautiful</i> house.	οὐχ ἡ καλὴ οἰκία,
(a) But the <i>white</i> house,	ἀλλ' ἡ λευκὴ οἰκία.
(a) The <i>good</i> , not the <i>beautiful</i> girl,	ἡ ἀγαθή, ἀλλ' οὐχ ἡ καλὴ παῖς.
(b) Not the <i>house</i> , but the <i>beautiful garden</i> ,	οὐχ ἡ οἰκία, ἀλλ' ὁ κήπος ὁ καλός.
(b) Both the <i>rose</i> , and the <i>white violet</i> ,	τό τε ῥόδον, καὶ τὸ ἷον τὸ λευκόν.
(b) The <i>white roses</i> , and the <i>white violets</i> ,	τὰ λευκὰ ῥόδα καὶ τὰ ἷα τὰ λευκά.

ποῖ; *whither?*

63. EXERCISES.

I. *Render into English.*

Χλαῖνα λευκή.—Λευκὸς πῖλος.—Ὁ λευκὸς πῖλος.—Οὐχ ὁ λευκὸς πῖλος, ἀλλ' ἡ σφαιρα ἡ λευκή.—Ὁ παῖς σφαιραν ἔχει λευκὴν.—Οἱ διδάσκαλοι

67. παίζω, εις, &c. *I play, sport* (fr. παῖς, *child*).
 ὡς, *as* (proclitic).
 οὕτως or οὕτω, *thus, so*.
 οὕτως—ὡς, *so—as*.

οὕτω σοφὸς ὡς ἐγώ,		as wise as I.
οὐχ οὕτω σοφὸς ὡς καλός,		not so wise as beautiful.
ὡς ἐγὼ τρέχω, οὕτω καὶ σὺ		as I run, so also you run.
τρέχεις,		

ὥσπερ,	<i>just as</i> .
οὕτω καί,	<i>so also</i> .

ὥσπερ πίπτει τὸ δένδρον, οὕτω		just as the tree falls, so it lies.
καίται,		
ὥσπερ σὺ, οὕτω καὶ ἐγώ,		just as you, so also I.

68. EXERCISES.

I. Render into English.

Ἐμπορος πλούσιος.—Ὁ ἔμπορος πλούσιός ἐστιν.—Οὐχ ὁ ἔμπορος, ἀλλ' ὁ τεχνίτης πλούσιός ἐστιν.—Οὐχ οὕτω πλούσιος ὡς ἀγαθός ἐστιν ὁ ἔμπορος.—Ἡ ὁδὸς ἐστὶ σκολιὰ.—Σκολιαί εἰσιν αἱ ὁδοὶ αἱ ἐγγυὲς τοῦ ποταμοῦ.—Ἡ ὁδὸς οὔτε οὕτω μακρὰ ἐστιν, οὔτε οὕτω σκολιὰ ὡς ὁ ποταμός.—

NINETEENTH LESSON.

69. *Contract Nouns of the Second Declension.*

Some nouns in εος, οος, σον and οον of this Decl. are contracted ;

ὁ νόος, *the mind,*

τὸ ὀστέον, *the bone.*

SING.					
N.	νόος	νοῦς		ὀστέον	ὀστοῦν
G.	νόου	νοῦ		ὀστέου	ὀστοῦ
D.	νόῳ	νοῷ		ὀστέῳ	ὀστοῷ
A.	νόον	νοῦν		ὀστέον	ὀστοῦν
V.	νόε	νοῦ		ὀστέον	ὀστοῦν
DUAL.					
N. A. V.	νόῳ	νώ		ὀστέῳ	ὀστώ
G. D.	νόοιιν	νοῖιν		ὀστέοιιν	ὀστοῖιν
PLUR.					
N.	νόοι	νοῖ		ὀστέᾱ	ὀστᾶ
G.	νόων	νοῶν		ὀστέων	ὀστών
D.	νόοις	νοῖς		ὀστέοις	ὀστοῖς
A.	νόους	νοῦς		ὀστέα	ὀστᾶ
V.	νόοι	νοῖ		ὀστέα	ὀστᾶ

So, ῥόος, ῥοῦς, *a stream.*

κάνεον, κανοῦν, *a basket.*

Accent.—νώ and ὀστώ (dual) irregular for νῶ and ὀστώ (see 38. *Accent*), κανοῦν from κάνεον, irregular for κάνουν.

ὁ νοῦς τοῦ νεανίου,
ἔχω ὀστᾶ ἐν τῷ κανῶ,

the mind of the young man.
I have bones in my (or, the)
basket.

70. *Position of the Gen.*

(a) *Partitive Gen.* (Lesson III.) Emphasis mainly on the *governing* noun. The Construction of this has already been given; as,

ἡ θύρα τῆς οἰκίας,		the door of the house.
τῆς οἰκίας ἡ θύρα,		“ “

(b) *Adj. (or Attributive) Gen.* Emphasis mainly on the *Gen.* The *Gen.* then has an *Adj.* force, and is placed like the *Adj.* either between the art. and noun, or after both with the art. repeated; as,

ἡ τῆς οἰκίας θύρα,	}	the door of the house = the of-the-house door.
ἡ θύρα ἡ τῆς οἰκίας,		

71. *Examples.*

(a) *Partitive Gen.* (emphasis chiefly on the governing noun).

The basket of the young man,		τὸ κανοῦν τοῦ νεανίου.
Not the basket of the young man, but his (the) ball,		οὐ τὸ κανοῦν τοῦ νεανίου, ἀλλ’ ἡ σφαῖρα.
Both the cloak and the hat of the man,		ἢ τε χλαῖνα, καὶ ὁ πῖλος τοῦ ἀνθρώπου.

(b) *Adj. Gen.*; (emphasis chiefly on the *Gen.*)

The cloak of the merchant,		ἡ τοῦ ἐμπόρου χλαῖνα.
Not the merchant's cloak, but that of the artisan,		οὐχ ἡ τοῦ ἐμπόρου χλαῖνα, ἀλλ’ ἡ τοῦ τεχνίτου.
The youth's ball, and the workman's hammer,		ἡ τοῦ νεανίου σφαῖρα καὶ ἡ σφῦρα ἡ τοῦ ἐργάτου.

72. *Promiscuous Examples.*

The *roses* of the garden,
 Not the *roses* of the garden,
 but the trees,
 Not the roses of *the garden*
 (i e. the *garden roses*) but
 the roses of *the field*,
 The finger of the man,
 The finger, not the head of the
 man,
 Both the *man's* finger, and the
 youth's,
 Not the *young man's* finger, but
 the workman's head,

τὰ ῥόδα τοῦ κήπου.
 οὐ τὰ ῥόδα τοῦ κήπου, ἀλλὰ
 τὰ δένδρα.
 οὐ τὰ τοῦ κήπου ῥόδα, ἀλλὰ
 τὰ ῥόδα τὰ τοῦ ἀγροῦ.
 ὁ δάκτυλος τοῦ ἀνθρώπου.
 ὁ δάκτυλος, οὐχ ἡ κεφαλὴ τοῦ
 ἀνθρώπου.
 ὁ τε τοῦ ἀνθρώπου δάκτυλος,
 καὶ ὁ τοῦ νεανίου.
 οὐχ ὁ τοῦ νεανίου δάκτυλος,
 ἀλλ' ἡ κεφαλὴ ἡ τοῦ ἐργά-
 του.

Obs.—This last construction, ἡ κεφαλὴ ἡ &c. is chiefly employed when not only the Gen. but also the governing noun is to be contrasted with some other object.

73. What ball?

That of the young man,
 The young man's,
 What hammer do you
 throw?
 I throw the merchant's,
 I throw that of the mer-
 chant,
 What horses are running?
 Not the *teacher's* horses,
 Not the horses of the
 teacher,
 But the scholar's,
 But those of the scholar,

τίς σφαῖρα;
 ἡ τοῦ νεανίου.
 τίνα σφυρὰν ῥίπτεις;
 ῥίπτω τὴν τοῦ ἐμπόρου.
 τίνες ἵπποι τρέχουσιν;
 οὐχ οἱ τοῦ διδασκάλου ἵπποι.
 ἀλλ' οἱ τοῦ μαθητοῦ.

74. EXERCISES.

I. *Render into English.*

Τί ἔχεις ἐν τῷ κανῶ ;—Ὅστᾱ ἔχω.—Τὰ ἐν τῷ κανῶ ὅστᾱ λευκά ἐστίν.—Τίς ῥοῦς ;—Ὁ ἐν τῷ ἀγρῶ.—Οὐχ ὁ ἐν τῷ ἀγρῶ ῥοῦς, ἀλλ' ὁ πλησίον τῆς κώμης.—Ὁ νοῦς τοῦ νεανίου.—Οὔτε ὁ νοῦς, οὔτε ἡ κεφαλὴ τοῦ νεανίου.—Ὁ τοῦ διδασκάλου νοῦς σοφός ἐστίν.—Οὐκ ἔχεις τὴν τοῦ ἐργάτου βακτηρίαν ;—Οὐ τὴν τοῦ ἐργάτου βακτηρίαν ἔχω, ἀλλὰ τὴν τοῦ πλουσίου ἐμπόρου.—Οὐ τὴν βακτηρίαν ἔχω τοῦ ἐργάτου, ἀλλὰ τὸν πῖλον.—Τίνα σφαῖραν ῥίπτεις ;—Οὐ τὴν τοῦ ἐμπόρου σφαῖραν ῥίπτω, ἀλλὰ τὴν τοῦ ἀγαθοῦ μυθητοῦ.—Ἡμεῖς τὴν μικρὰν σφαῖραν ῥίπτομεν, ἀντὶ τῆς τοῦ σοφοῦ νεανίου.—Ἡ τοῦ ἐργάτου χλαῖνα οὐχ οὔτω λευκὴ ἐστίν ὥς ἡ τοῦ νεανίου.—Ὡς οἱ ἐν τῇ νομῇ ἵπποι τρέχουσιν, οὔτω τρέχουσι καὶ (also) οἱ τοῦ ἐμπόρου ἵπποι.—Οἱ ῥοῖ μικροί τε καὶ καλοί εἰσιν.—Ἔστι καλὰ μῆλα καὶ ῥόδα ἐν τῷ κανῶ.—Πόθεν τρέχουσιν αἱ βόες ;—Ἐκ τοῦ ἀγροῦ εἰς τὸν ποταμὸν τρέχουσιν.

II. *Render into Greek.*

A white basket.—White baskets.—Our baskets are white.—The basket is not so white as the bones.—The

merchant's basket is not so white nor so small as the *artisan's*. The merchant's *basket*, is not so white as his (the) *cloak*.—The girl has small and white violets.—We have nothing but bones in the basket.—They have roses and violets in their (the) baskets, instead of roots and thorns.—A fly instead of a bee.—What has the thief?—He has my cloak.—He has the *young man's* cloak.—He has not the merchant's *cloak*, but his hat.—A ball is falling into my hat.—Whence does it fall?—Out of the fig-tree.—The apples fall from the apple-trees into the beautiful spring.—The little boy is sitting on the white seat.—The cow lies on the rocks, near the corner of the pasture.

TWENTIETH LESSON.

75. ὁ ἀδελφός, οὔ,	<i>the brother.</i>
ὁ υἱός, οὔ,	<i>the son.</i>
ἡ ἀδελφή, ἥς,	<i>the sister.</i>
ἡ ὀροφή, ἥς,	<i>the roof.</i>
ὁ χρόνος, ον,	<i>the time, time.</i>
τότε,	<i>then, at that time.</i>
πάλαι,	<i>of old, anciently.</i>

ὁ νῦν χρόνος,	{	the present time (the <i>now</i>
ὁ χρόνος ὁ νῦν,		
οἱ τότε ἄνθρωποι,	{	the men of that time (the
οἱ ἄνθρωποι οἱ τότε,		
οἱ παλαι νεανίαί,	{	the young men of old.
οἱ νεανίαί οἱ παλαι,		

REM.—Adverbs following an Art. have the force of Adjectives.

76. The pupil will observe that whatever word or clause has an *Adjective* force can stand between the noun and its Art. or after both with the Art. repeated; as,


- | | | |
|----------------------------|---|-----------------------------|
| 1. <i>The Adjective,</i> | { | (a) ὁ σοφὸς ἄνθρωπος. |
| | { | (b) ὁ ἄνθρωπος ὁ σοφός. |
| | { | (c) ἄνθρωπος ὁ σοφός. |
| 2. <i>The Adj. Gen.</i> | { | (a) ἡ τοῦ νεανίου ἀδελφή. |
| | { | (b) ἡ ἀδελφή ἡ τοῦ νεανίου. |
| | { | (c) ἀδελφή ἡ τοῦ νεανίου. |
| 3. <i>The Adv. as Adj.</i> | { | (a) οἱ νῦν ἄνθρωποι. |
| | { | (b) οἱ ἄνθρωποι οἱ νῦν. |
| | { | (c) ἄνθρωποι οἱ νῦν. |
| 4. <i>The Adj. clause,</i> | { | (a) ἡ ἐν τῇ οἰκίᾳ θύρα. |
| | { | (b) ἡ θύρα ἡ ἐν τῇ οἰκίᾳ. |
| | { | (c) θύρα ἡ ἐν τῇ οἰκίᾳ. |

Thus, e. g.

What men?

- | | | |
|---|---|---------------------------------------|
| | | τίνες ἄνθρωποι; |
| 1. <i>The wise men,</i> | { | (a) οἱ σοφοὶ ἄνθρωποι. |
| | { | (b) οἱ ἄνθρωποι οἱ σοφοί. |
| | { | (c) ἄνθρωποι οἱ σοφοί. |
| 2. <i>The of-the-village men,</i>
<i>(The men of the village),</i> | { | (a) οἱ τῆς κώμης ἄνθρωποι. |
| | { | (b) οἱ ἄνθρωποι οἱ τῆς κώμης. |
| | { | (c) ἄνθρωποι οἱ τῆς κώμης. |
| 3. <i>The of-old men,</i>
<i>(The men of old),</i> | { | (a) οἱ πάλαι ἄνθρωποι. |
| | { | (b) οἱ ἄνθρωποι οἱ πάλαι. |
| | { | (c) ἄνθρωποι οἱ πάλαι. |
| 4. <i>The near-the-river men,</i>
<i>(The men near the river),</i> | { | (a) οἱ ἐγγὺς τοῦ ποταμοῦ ἄνθρωποι. |
| | { | (b) οἱ ἄνθρωποι οἱ ἐγγὺς τοῦ ποταμοῦ. |
| | { | (c) ἄνθρωποι οἱ ἐγγὺς τοῦ ποταμοῦ. |

REM.—In Examples (a) the emphasis is *exclusively*, or *mainly* on the Adj. or qualifying word or clause. In (b) and (c) there is additionally some emphasis on the first noun as contradistinguished from some other noun. (c) Differs from (b) only as it first presents the conception indefinitely, but immediately made definite by the Art. following; as, ἄνθρωπος ὁ ἀγαθός, *a man, the good one* = The good man.

77.  The pupil will specially observe that whatever Adv. or clause has the force of an Adj. must immediately follow the Art.—He must guard against being misled by English constructions; thus,

The door in the house,	not,	ἡ θύρα ἐν τῇ οἰκίᾳ.
	but,	ἡ ἐν τῇ οἰκίᾳ θύρα.
	or,	ἡ θύρα ἣ ἐν τῇ οἰκίᾳ.
The cow near the river,	not,	ἡ βοῦς πλησίον τοῦ ποταμοῦ.
	but,	ἡ πλησίον τοῦ ποταμοῦ βοῦς.
	or,	ἡ βοῦς ἣ πλησίον τοῦ ποταμοῦ.

Ἡ θύρα ἐν τῇ οἰκίᾳ, would mean, *the door is in the house* (ἐστίν understood), or, *the door, when in the house*; not, *the door (which is) in the house*. Ἡ βοῦς πλησίον τοῦ ποταμοῦ, would mean, *the cow is near the river* (ἐστίν understood) or, *the cow, when near the river*; not, *the cow which is near the river*.

Examples.

Render,

The horse (which is) in the road. $\left\{ \begin{array}{l} \text{ὁ ἐν τῇ ὁδῷ ἵππος.} \\ \text{ὁ ἵππος ὁ ἐν τῇ ὁδῷ.} \end{array} \right.$

The cow (that is) in the field.

The rock near the stream.

The bones in the basket.

The boy on the roof.

The fountains in the village.

The apples in the apple-tree.

78. Observe also the various modes of rendering the *Art.* in connection with a Gen. or with an Adj. clause ; thus,

τίνα ἵππον ἔχεις ;	what horse have you ?
ἔχω τὸν τοῦ ἀδελφοῦ,	{ I have that of my brother.
	{ I have my brother's.
ἔχω τὸν ἐν τῇ νομῇ,	{ I have the one in the pasture.
	{ I have that which is in the pasture.
	{ I have the one which is in the pasture.
τίνας ἵππους ἔχεις ;	what horses have you ?
τοὺς τοῦ ἐμπόρου ἔχω,	{ I have those of the merchant.
	{ I have the merchant's.
	{ I have those there.
τοὺς ἐκεῖ ἔχω,	{ I have those which are there.
	{ I have the ones which are there.

79. EXERCISES.

I. Render into English.

Ποῦ παίζει ὁ ἀδελφός σου ;—Ὁ ἀδελφὸς καὶ ἡ ἀδελφή μου ἐν τῷ κήπῳ παίζουν. —Οὐκ ἐν τῷ τοῦ ἐργάτου κήπῳ, ἀλλ' ἐν τῷ τοῦ πλουσίου ἐμπόρου. —Ποῦ παίζει ὁ υἱός σου ;—Ὁ υἱός μου παίζει ἐν τῇ σκιᾷ τῆς οἰκίας. —Οὐκ ἐν τῇ τῆς οἰκίας σκιᾷ, ἀλλ' ἐν τῇ τοῦ δένδρου. —Ἡμεῖς καθήμεθα ἐν τῇ τοῦ δένδρου σκιᾷ. —Οὐ παίζουν οἱ υἱοὶ ἡμῶν πλησίον τοῦ ποταμοῦ ;—Οὐκ ἐκεῖ παίζουν, οὐδὲ αὐτοῦ, ἀλλὰ πλησίον τῆς συκῆς. —Τίνα πέμπει ὁ πατήρ σου εἰς τὴν κώμην ;—Τὸν ἀγαθὸν υἱὸν πέμπει. —Ἐγὼ καὶ ὁ ἀδελφός ῥίπτομεν τὴν σφαῖραν. —Τίνα σφαῖραν ;—Τὴν ἐν τῇ

στοᾷ.—Τὴν ἐπὶ τῆς ἑδρας τῆς ἐν τῇ στοᾷ.—Πότε
 ῥίπτετε τὴν σφαῖραν;—Ἐν τῷ νῦν χρόνῳ.—Οἱ
 νεανίαὶ τὰς ἐν τῇ χηλῷ σφαίρας ῥίπτουσιν.—Οὔτε
 τὰς ἐν τῇ χηλῷ ῥίπτουσιν; οὔτε τὰς ἐν τοῖς κανοῖς.

II. Render into Greek.

A wise son.—A good brother.—The beautiful sister.—
 Who has the beautiful staff?—My sister has it (αὐτήν).—
 Not the merchant's son, but his brother.—What hat has
 my son?—He has the hat of his (the) brother.—He has
 not his brother's *hat* but his *books*.—What staves has the
 father?—He has those of the young man.—He has not
 the young man's, but the merchant's.—What violets?—
 The beautiful ones in (τὰ καλὰ τὰ ἐν) the garden.—What
 roots?—The roots of the apple-tree.—Not the roots of the
 apple-tree, but those of the fig-tree.—The thorns of the
 rose.—Nothing is so beautiful as the rose.—Not roses but
 violets.—We have nothing in our (the) baskets except
 violets.

TWENTY-FIRST LESSON.

80. ἐμός, ή, όν, (from ἐμοῦ) *my, mine.*
 σός, σή, σόν, (from σοῦ) *thy, thine = your, yours.*
 φίλος, ου, *a friend.*
 ὁ φίλος. *the friend.*

φίλος μου,	}	a friend of mine.
ἐμὸς φίλος, or φίλος ἐμός,		a friend of mine.
ὁ φίλος μου,		my friend.
ὁ ἐμὸς φίλος,		} my friend.
ὁ φίλος ὁ ἐμός,		

REM.—When *my, thy, (your) &c.* are to be made emphatic, *ἐμός* and *σός* are always used.

Have you my cloak?	{ ἔχεις τὴν χλαῖνάν μου;
I have not <i>your</i> cloak, but mine,	{ ἔχεις τὴν ἐμήν χλαῖναν;
<i>Your</i> brother, not <i>mine</i> ,	οὐ τὴν σὴν χλαῖναν ἔχω, ἀλλὰ τὴν ἐμήν.
<i>My</i> friend, not the teacher's,	ὁ σὸς ἀδελφός, οὐχ ὁ ἐμός.
	ὁ ἐμός φίλος, οὐχ ὁ τοῦ διδασκάλου.

81. *τίνος; of whom? whose? (Sing.)*
τίνων; of whom? whose? (Plur.)

τίνος ἐστὶν ὁ ἵππος;	whose is the horse?
ἐμός ἐστιν,	it is mine.
ὁ ἵππος σός ἐστιν, ἀλλ' οὐκ ἐμός,	the horse is yours, not mine.
τὴν τίνος ἔχεις βακτηρίαν;	whose staff have you?
τὴν τίμος ἔχεις;	whose have you (that of whom have you?)
ἐν τοῖς τίνων κήποις εἰσὶν;	in whose gardens are they?
ἐν τοῖς ἐμοῖς,	in mine.
ἐν τοῖς τῶν φίλων ἡμῶν,	in those of our friends.
τίμος ἐστὶν ἡ σφαῖρα,	whose is the ball?
ἐστὶ τοῦ ἀδελφοῦ μου,	{ it is my brother's.
ἐστὶ τοῦ ἐμοῦ ἀδελφοῦ,	{ it is the merchant's.
τοῦ ἐμπόρου ἐστίν,	{
ἡ σφαῖρα ἐμή ἐστιν, ἀλλ' οὐ τοῦ τεχνίτου,	the ball is mine, not the artisan's.

REM.—If the question is, '*whose* is a thing?' the Gen. of the Possessor is used; if, '*what* does he possess?' the Dat. with *ἐστί*, or the Acc. with *ἔχω*.

<i>Whose</i> is the cloak?	τίνος ἐστὶν ἡ χλαῖνα;
The cloak is the workman's,	ἡ χλαῖνά ἐστι τοῦ ἐργάτου.
<i>What</i> is there to the workman?	τί ἐστι τῷ ἐργάτῃ;
(What has the workman?)	τί ἔχει ὁ ἐργάτης;
There is a <i>cloak</i> to the work-	ἐστι χλαῖνα τῷ ἐργάτῃ,
man, i. e. the workman has	ὁ ἐργάτης χλαῖναν ἔχει.
a cloak,	

What have you beautiful?	τί ἔχετε καλόν;
Have you any thing beautiful?	ἔχετε τι καλόν;
	ἐστὶν ὑμῖν τι καλόν;
We have nothing beautiful,	οὐδὲν ἔχομεν καλόν.
	ἐστὶν ἡμῖν οὐδὲν καλόν.
Have you beautiful houses?	ἔχετε καλὰς οἰκίας;
We have,	ἔχομεν.
We have beautiful ones,	καλὰς ἔχομεν.
We have the white ones	τὰς λευκὰς ἔχομεν τὰς ἐν τῇ
(which are) in the village,	κώμῃ.
	τὰς ἐν τῇ κώμῃ λευκὰς ἔχομεν.

82. EXERCISES.

I. *Render into English.*

Ἀδελφός.—Ὁ ἀδελφός μου.—Ὁ ἐμὸς ἀδελφός.—Οὐχ ὁ ἐμὸς, ἀλλ' ὁ σὸς ἀδελφός.—Πέμπω τὸν (my) υἱὸν εἰς τὸν ἀγρόν.—Τὸν τίνος υἱὸν πέμπεις;—Οὐ τὸν ἐμὸν πέμπω, ἀλλὰ τὸν σόν.—Ἐν τοῖς τίνος κήποις παίζουνσιν οἱ νεανίαί;—Ἐν τοῖς καλοῖς τοῖς τοῦ ἐμπόρου.—Οὐκ ἐν τοῖς ἐμοῖς, οὐδὲ ἐν τοῖς σοῖς παίζουνσιν, ἀλλ' ἐν τοῖς τοῦ ἀγαθοῦ διδασκάλου.—Τίμος εἰσὶν οἱ κῆποι οἱ ἐγγύς

τοῦ καλοῦ ῥοῦ ;—Ἡ ἐμοί εἰσιν, ἢ τοῦ σοφοῦ τεχνίτου.—Τίνος εἰσὶν οἱ καλοὶ ἄγροί ;—Οὐ τοῦ ἐμοῦ ἀδελφοῦ εἰσιν, ἀλλὰ τοῦ σοῦ.—Ποῦ εἰσιν οἱ φίλοι ἡμῶν ;—Ἡ ἐπὶ τῶν πετρῶν, ἢ ἐν ταῖς στοαῖς κἀθηνται.—Τί ἐστὶ τῷ φίλῳ μου ;—Οὐδὲν τῷ φίλῳ σου ἐστὶ, πλὴν βακτηρίας καὶ μικρᾶς χηλοῦ.—Τί καλὸν ἔχεις ;—Οὐδὲν οὔτε καλὸν ἔχω, οὔτε ἀγαθόν.—Οὐδὲν καλόν ἐστὶ μοι πλὴν ῥόδων καὶ ἰῶν.—Οὐκ ἔχει νοῦν ὁ νεανίας ;—Σοφὸν νοῦν ἔχει.—Ἡ τοῦ μαθητοῦ γλῶσσα οὐχ οὕτω σοφὴ ἐστίν, ὥς ἡ τοῦ διδασκάλου.

II. *Render into Greek.*

What has my brother?—Your brother has a staff.—My father has nothing but a staff.—Whose staff has he?—He has mine.—He has not mine, nor the merchant's, but that of the wise artisan.—Has the teacher (any) books?—He has.—He has (some) good ones.—The teacher has not so good books as the scholar.—Neither I nor you have so good books as the teacher.—The teacher has a wise tongue.—What has (what is there to) the scholar?—There are to the scholar good books, and a good mind.—Has the artisan any thing beautiful?—He has something both beautiful and good.—What has he beautiful?—He has nothing beautiful except a small hammer.—He has a ball instead of a hammer.—Is not the hammer mine?—It is not yours, but your friend's.—Where does it lie?—It lies either on the hearth, or in the small chest, or near the beautiful fig-tree.

TWENTY-SECOND LESSON.

83. Contracted Adj. of the First & Second Declension.

χρῦσεος, α, ον, golden.

SING.			
N.	χρῦσ-εος, ἑᾶ, εον	χρυσ-οῦς, ἧ, οῦν	
G.	χρυσ-έου, ἐᾶς, έου	χρυσ-οῦ, ἧς, οῦ	
D.	χρυσ-έφ, ἐᾶ, έφ	χρυσ-ῶ, ἧ, ῶ	
A.	χρῦσ-εον, ἐᾶν, εον	χρυσ-οῦν, ἧν, οῦν	
V.	doubtful, ἑᾶ, εον	ἧ, οῦν	
DUAL			
N. A. V.	χρυσ-έω, ἐᾶ, εω	χρυσ-ώ, ᾶ, ώ	
G. D.	χρυσ-έοιν, ἐαίν, έοιν	χρυσ-οῖν, αῖν, αῖν	
PLUR.			
N.	χρῦσ-εοι, εαι, εᾶ	χρυσ-οῖ, αῖ, ᾶ	
G.	χρυσ-έων, έων, έων	χρυσ-ῶν, ῶν, ῶν	
D.	χρυσ-έοις, ἐαίς, έοίς	χρυσ-οῖς, αῖς, οῖς	
A.	χρυσ-έους, ἐᾶς, εᾶ	χρυσ-οῦς, ᾶς, ᾶ	
V.	χρῦσ-εοι, εαι, εᾶ	χρυσ-οῖ, αῖ, ᾶ	

So, ἀργῦρ-εος, ἑᾶ, εον, *of silver.*

Contr. ἀργῦρ-οῦς, ᾶ, οῦν.

πορφῦρ-εος, ἑᾶ, εον, *purple.*

Contr. πορφῦρ-οῦς, ᾶ, οῦν.

Except that they contract throughout the Fem. Sing. into ᾶ instead of ἧ; as ἀργυρέα, ἀργυρᾶ.

Accent.—Observe the irregular accentuation; thus,

from χρῦσεος, χρυσοῦς, regularly, χρύσους.

“ χρύσεᾶ, χρυσᾶ, “ χρύσᾶ.

“ χρυσέω, χρυσώ, “ χρυσῶ.

“ ἀργύρεος, ἀργῦροῦς, “ ἀργύρους, &c.

ὁ χρυσός, οὔ,	<i>the gold, gold.</i>
ὁ ἄργυρος, ον,	<i>the silver, silver.</i>
τὸ ποτήριον, ον,	<i>the cup, (drinking-cup).</i>
ἡ τράπεζα, ης,	<i>the table.</i>

A golden cup,	χρυσοῦν ποτήριον.
The silver table,	ἡ ἀργυρὰ τράπεζα.
Purple cloaks,	χλαῖναι πορφυραῖ.

84. ἐπί, upon, Prep. (Gen. Dat. Acc.).
 ἐπὶ τοῦ, (Gen.) *on the*.
 ἐπὶ τόν, (Acc.) *on to the* (motion on to).

ἡ χλαῖνα κεῖται ἐπὶ τῶν πε- τρῶν,	<i>the cloak lies on the rocks.</i>
τὰ μῆλα πίπτει ἐπὶ τὰς πέτρας,	<i>the apples fall on to the rocks.</i>
ἐπὶ τῆς τραπέζης,	<i>on the table.</i>
ἐπὶ τὴν τράπεζαν,	<i>on to the table.</i>
ἡ σφαῖρα κεῖται ἐπὶ τῆς τραπέ- ζης,	<i>the ball lies on the table.</i>
ἡ σφαῖρα πίπτει ἐπὶ τὴν τρά- πεζαν,	<i>the ball falls on to the table.</i>

ἀπὸ τοῦ,	<i>from the.</i>
ἐκ τοῦ,	<i>out from the.</i>
ἀντὶ τοῦ,	<i>instead of, for the.</i>
ἐπὶ τοῦ,	<i>on the.</i>
ἐπὶ τόν,	<i>on to the.</i>
ἐν τῷ,	<i>in the.</i>
εἰς τόν,	<i>into the.</i>

REM.—ἐπὶ τόν, differs from ἐπὶ τοῦ, as εἰς τόν differs from ἐν τῷ, thus,

ἐν, in, the *being* in.
 εἰς, into, the *coming* in.
 ἐπὶ τοῦ, on, the *being* on.
 ἐπὶ τόν, on to, the *coming* on.

ἐπὶ τῆς χηλοῦ,	on the chest.
ἐν τῇ χηλῷ,	in the chest.
ἐπὶ τὴν χηλόν,	on to the chest.
εἰς τὴν χηλόν,	into the chest.

Render,

From the hearth, from the fig-tree.
 Out of the basket, out of the chests.
 Instead of a staff, instead of the cloak.
 On the table, on the tongue.
 On to the table, on to the rocks.
 In the hat, in the mind.
 Into the fountain, into the basket.
 Except a ball, near the river.

A beautiful cloak of mine,

My purple cloak,

Not *my* purple cloak, but yours,

My beautiful cup is golden,

{	καλὴ χλαῖνά μου.
	ἐμὴ καλὴ χλαῖνα.
	ἡ πορφυρᾶ χλαῖνά μου.
	ἡ ἐμὴ πορφυρᾶ χλαῖνα.
	οὐχ ἡ ἐμὴ πορφυρᾶ χλαῖνα, ἀλλ' ἡ σή.
	τὸ ἐμὸν καλὸν ποτήριον χρυ- σοῦν ἐστίν.

85. EXERCISES.

I. *Render into English.*

Χρυσοῦν ποτήριον.—Τὸ χρυσοῦν ποτήριον καλὸν ἐστίν.—Τὸ ἐμὸν ποτήριον οὐχ οὕτω καλὸν ἐστίν, ὥς τὸ σόν.—Τὰ σὰ ποτήρια οὐχ οὕτω μικρά ἐστίν ὥς τὰ τοῦ ἐμπόρου.—Ἡμῖν ἐστίν ἀργυρὰ τε ποτήρια καὶ χρυσᾶ.—Χρυσοῦν κανοῦν.—Οὐ χρυσᾶ ἐστὶ τὰ κανᾶ, ἀλλ' ἀργυρᾶ.—Τί ἔχει ὁ παῖς ἐν τῷ χρυσῷ κανῷ;—Ἐχει καλὰ ἀργυρὰ μῆλα.—Ἐχει ἀργυρᾶς σφύρας, καὶ χρυσᾶ ποτήρια.—Τὰ τίνος ποτήρια χρυσᾶ ἐστίν;—Οὐ τὰ ἐμὰ ποτήρια χρυσᾶ ἐστίν, οὐδὲ τὰ σά, ἀλλὰ τὰ τῶν φίλων ἡμῶν.—Τί ἐστὶ τῷ ἐμπόρῳ;—Ἐστὶ τῷ ἐμπόρῳ χλαῖνα πορφυρὰ τε καὶ χρυσῇ.—Ποῦ κεῖνται αἱ χλαῖναι;—Ἐν τῇ χρυσῇ χηλῷ κεῖνται.—Ἡ σφαῖρα οὐ κεῖται ἐπὶ τῆς τραπέζης, ἀλλὰ πίπτει ἐπὶ τὴν χηλόν.—Οἱ νεανίαὶ ἢ κάθηνται ἐπὶ τῆς ἑδρας, ἢ ἐπὶ τὴν ὀροφὴν τρέχουσιν.—Ὁ παῖς ῥίπτει τὴν σφαῖραν ἐπὶ τὴν οἰκίαν.

II. *Render into Greek.*

A friend of mine.—My friend.—Not my friend, but yours.—Both my friend, and the merchant's.—What has the merchant?—He has purple cloaks, and golden cups.

—The silver cup is not so beautiful as the golden one.—Whose is this golden cup?—Whose is it (τίνος ἐστίν)?—It is the merchant's.—It is neither mine nor the merchant's; it is the laborer's.—The purple cloaks are not so beautiful as the white ones.—Who lies here?—My son lies here.—Where?—On the roof.—Not on the roof, but on the table.—The ball falls on to the table.—The ball does not lie on the chest, but in the chest.—The apples fall not (οὐ πίπτει) on to the basket, but into the basket.—The horses always run either into the road, or on to the rocks.—The cow is either running *in* the road, or *into* the road.—The boy is not running *on* the house, but *on to* the house.

TWENTY-THIRD LESSON.

86. Declension 2. Attic Form.

ὁ ταῶς, *the peacock.*

SING.	DUAL.	PLUR.
N. ταῶς	N. A. V. ταῶ G. D. ταῶν	N. ταῶ
G. ταῶ		G. ταῶν
D. ταῶ		D. ταῶς
A. ταῶν		A. ταῶς
V. ταῶς		V. ταῶ

So, ἡ ἑως, *the morning, dawn*, Exc. Acc. Sing. ἑω.
ὁ λαγῶς, *the hare.*

τὸ ἀνώγειον, the dining-hall.

SING.		DUAL	PLUR.	
N.	ἀνώγειον	N. A. V. ἀνώγειον G. D. ἀνώγειον	N.	ἀνώγειον
G.	ἀνώγειου		G.	ἀνώγειων
D.	ἀνώγειον		D.	ἀνώγειον
A.	ἀνώγειον		A.	ἀνώγειον
V.	ἀνώγειον		V.	ἀνώγειον

Accent.—Gen. Sing. ταῷ instead of ταῶ. ἀνώγειον Propa-roxytone throughout, ω standing for o, and being re-garded as having but half its usual length.

- ἡ ἡμέρα, ᾱς, the day.
- ἡ ἑσπέρα, ᾱς, the evening.
- ἡ μεσημβρία, ας, noon (μέση middle, ἡμέρα day).
- ἡ οὐρά, ᾱς, the tail.
- ὁ σκίουρος, ου, the squirrel, (σκιά, οὐρά, shadow-tail).

λαμβάνω, I take, catch.

87. πρό, in front of = before. A Preposition.
πρὸ τοῦ, before the, (Governs only the Gen.)

- πρὸ τῆς πύλης, before the gate.
- πρὸ τοῦ χρόνου, before the time.
- πρὸ ἑσπέρας, before evening.
- πρὸ τῆς ἑως, before the dawn.
- πρὸ ἡμέρας, before day.
- πρὸ τῆς ἡμέρας, before day.

ἀπὸ τοῦ,	from the.
ἐκ τοῦ,	out from the.
ἀντὶ τοῦ,	instead of the.
πρὸ τοῦ,	before the.
ἐπὶ τοῦ,	on the.
ἐπὶ τόν,	on to the.
ἐν τῷ,	in the.
εἰς τόν,	into the.

88. ἔρχομαι, *I come, go.* (Passive and middle form.)

Ind. Pres.

SING.	
1. ἔρχομαι,	<i>I come, am coming.</i>
2. ἔρχῃ,	<i>you come = thou comest.</i>
3. ἔρχεται,	<i>he, she, it comes, is coming.</i>
DUAL	
1. ἐρχόμεθον,	<i>we two come.</i>
2. ἔρχεσθον,	<i>you two come.</i>
3. ἔρχεσθον,	<i>they two come.</i>
PLUR.	
1. ἐρχόμεθα,	<i>we come, are coming.</i>
2. ἔρχεσθε,	<i>you (= ye) come, &c.</i>
3. ἔρχονται,	<i>they come.</i>

πότε ἔρχεσθε ;	when do you come ?
πρὸ μεσημβρίας ἐρχόμεθα,	we come before noon.
ὁ παῖς σκίουρον λαμβάνει,	the boy catches a squirrel.

89. EXERCISES.

I. *Render into English.*

Τίς ἔρχεται;—Ἐρχεται ὁ πατήρ μου.—Οὐκ ἔρχεται εἰς τὴν στοὰν ἢ μῆτηρ σου;—Οὐχ ἢ ἐμὴ μῆτηρ ἔρχεται, ἀλλ' ἢ σή.—Ὁ ταῶς.—Ταῶ καὶ λαγῶ.—Οἱ τε λαγῶ καὶ οἱ ταῶ.—Τί λαμβάνει ὁ παῖς;—Σκίουρον λαμβάνει.—Ὑμεῖς οὐ σκιούρους, ἀλλὰ λαγῶς λαμβάνετε.—Οὐχ ἡμεῖς τοὺς λαγῶς λαμβάνομεν, ἀλλ' ὑμεῖς.—Ἡμεῖς τε καὶ ὑμεῖς πρὸ τῆς ἑω εἰς τὸ ἀνώγειον ἐρχόμεθα.—Οἱ φίλοι ἡμῶν πρὸ τῆς ἐσπέρας ἔρχονται.—Πότε πέμπει ὁ πατήρ τὸν υἱόν;—Πέμπει αὐτὸν πρὸ τῆς ἡμέρας.—Ἡ οὐρὰ τοῦ ταῶ.—Οὐχ ἢ οὐρά, ἀλλ' ἢ κεφαλὴ τοῦ ταῶ.—Οὔτε ἢ τοῦ ταῶ οὐρά, οὔτε ἢ τοῦ σκιούρου.—Ἡ τοῦ σκιούρου οὐρὰ οὐχ οὕτω καλὴ ἐστίν, ὥς ἢ τοῦ ταῶ.—Πρὸ τοῦ χρόνου.—Ὁ κλέπτης πρὸ τῆς ἑω ἔρχεται.—Αἱ βόες κεῖνται πρὸ τῆς πύλης.—Ἡ ἑως οὐχ οὕτω καλὴ ἐστίν ὥς ἢ ἐσπέρα.—Τὸ μικρὸν ἀνώγειον.

II. *Render into Greek.*

Whence comes the young man?—The young man comes out of the dining-hall.—The peacock and the squirrel are running into the dining-hall.—When does the thief come?—Not before noon, but before morning.—The teacher sends his (the) disciple before evening.—Whither does he send him?—Into the village.—Into

what village?—Into the one near the river.—What do the young men catch?—They catch hares and peacocks.—The tail of the peacock is beautiful.—The tail of the peacock is not so small as that of the squirrel.—A purple cloak.—Whose is the golden cup?—It is mine.—It is not mine, but my brother's.—The horse lies before the gate.—The maidens sit before the porch.—Noon is not so beautiful as morning (ἡ ἔως).—Where lies the basket?—It lies in the dining-hall.—The day is beautiful.

TWENTY-FOURTH LESSON.

90. *Adj. of Declension 2, of two endings.*

Most *compound* Adjectives in *ος*, and many others, belong in their inflexion, entirely to the 2 Decl. The form is the same for all genders, except where the Neut. has a separate ending.

ἄλογος, irrational, unreasonable.

(from *ἀ* privative, and *λόγος, speech, reason.*)

SING.	DUAL	PLUR.
N. ἄλογος ἄλογον	N.A.V. ἄλόγω G.D. ἄλόγοι	N. ἄλογοι ἄλογᾶ
G. ἄλόγου		G. ἄλόγων
D. ἄλόφ		D. ἄλόγοις
A. ἄλογον		A. ἄλόγους ἄλογᾶ
V. ἄλογε ἄλογον		V. ἄλογοι ἄλογᾶ

So, *ἀδίκος, unjust.*

ἐμπειρος, experienced, skilful.

ἀθάνατος, immortal.

ἡ ψυχή, ῆς, *the soul.*
 τὸ ζῶον, ον, *the living creature, the animal.*
 ὁ ἰατρός, οῦ, *the physician.*

ἡ ψυχὴ ἀθάνατός ἐστιν,		the soul is immortal.
ἡ ψυχὴ ἀθάνατόν ἐστιν,		the soul is immortal (an im-
		mortal thing).
ὁ ἄνθρωπος ζῶόν ἐστιν,		man is an animal.

91. ποῖος, ᾱ, ον, *of what sort? what kind of?*
 κακός, ῆ, όν, *evil, bad, wicked.*

ποῖος ἄνθρωπος;		what sort of a man?
ποῖα ῥόδα ἔχει ἡ κόρη;		what sort of roses has the maid-
		en?
τὰ ποῖα ἔχει;		what sort of ones has she? (the
		<i>of-what-sort</i> ones has she?)
τὰ καλὰ ἔχει,		she has the beautiful ones.

REM.—ποῖος referring to something previously spoken of,
 commonly takes the article.

γράφω, εἰς, εἰ &c.		<i>I write, am writing.</i>
ἡ ἐπιστολή, ῆς,		<i>the letter.</i>
πρὸς τόν,		<i>to the.</i>

92. *πρός, in front of, before, to.* A Preposition.
πρός τοῦ, τῷ, τόν, (Governs Gen. Dat. and Acc.)
πρός τόν, to the.

<i>πρός τίνα γράφεις ;</i>	<i>to whom do you write ?</i>
<i>πρός ἐμὲ γράφουσιν,</i>	<i>they write to me.</i>
<i>πέμπω, ἔρχομαι πρὸς σέ,</i>	<i>I send, I come to you.</i>

From the,	<i>ἀπὸ τοῦ.</i>
Out from the,	<i>ἐκ τοῦ.</i>
Instead of the,	<i>ἀντὶ τοῦ.</i>
Before the,	<i>πρὸ τοῦ.</i>
On the,	<i>ἐπὶ τοῦ.</i>
On to the,	<i>ἐπὶ τόν.</i>
In the,	<i>ἐν τῷ.</i>
Into the,	<i>εἰς τόν.</i>
To the,	<i>πρὸς τόν.</i>

Render,

From the soul,	out of the mind.
Instead of baskets,	before the gates.
On the roof,	on to the rocks.
In the fig-tree,	into the river.
To the physician,	to the thief.

93. EXERCISES.

I. *Render into English.*

Ὁ ἄνθρωπος (man) ζῶόν ἐστιν.—Ἡ ψυχὴ ἀθά-
 νατός ἐστιν.—Ὁ ἄνθρωπος (man) ψυχὴν καὶ νοῦν
 ἔχει.—Ὁ ἵππος ζῶον ἄλογόν ἐστιν.—Οὔτε οἱ ἵπ-
 ποι, οὔτε οἱ λαγῶ ψυχὰς ἔχουσιν.—Τὰ ἄλογα

ζῶα οὐκ ἀθάνατά ἐστιν.—Ἄνθρωπος ἄδικος.—
 Οἱ ἄδικοι ἄνθρωποι κακοί εἰσιν.—Ὁ ἀγαθὸς νε-
 ανίας οὐκ ἄδικός ἐστιν.—Γράφω ἐπιστολήν.—
 Ἐγὼ καὶ σὺ ἐπιστολὰς γράφομεν.—Πρὸς τίνα
 γράφετε;—Πρὸς τὸν ἔμπειρον ἰατρόν.—Ποίας
 ἐπιστολὰς γράφετε;—Καλὰς γράφομεν ἐπιστο-
 λὰς.—Ποίαν ἐπιστολήν γράφει ἡ κόρη;—Καλὴν
 γράφει.—Ὁ πατὴρ γράφει πρὸς τὸν (his) υἱόν.—
 Ὁ ἀδελφὸς ἐπιστολήν πέμπει πρὸς τὴν ἀδελφήν.
 —Ὁ πατὴρ τὸν υἱὸν πέμπει πρὸς τὸν σοφὸν δι-
 δάσκαλον.

II. *Render into Greek.*

An experienced artisan.—The experienced physician.
 —My physician is not so skilful as yours.—The young
 man is unjust.—An irrational soul.—Horses have irra-
 tional souls.—Man is not an irrational animal.—What
 has the maiden in her (the) hand?—She has a letter.—
 Who writes letters to the maiden?—Either her (the)
 father, or the good youth.—*We* do not write (οὐχ ἡμεῖς
 γράφομεν) letters, but *you*.—It is not *you* that write (οὐχ
 ὑμεῖς γράφετε), but the merchants.—Whither are the
 hares running?—They are running to the river.—What
 does the thief take?—He takes purple cloaks.—What
 does the young man catch?—He catches peacocks.—
 What sort of a physician have you?—We have a skilful
 physician.—The squirrel runs before day into the dining
 hall.

TWENTY-FIFTH LESSON.

94. Contracted Adj. of Decl. 2.

εὖνοος εὖνους (εὖ well, νοῦς, mind), well-minded,
friendly.

SING.	DUAL	PLUR.
N. εὖρους εὖρουν	N.A.V. εὖνω G.D. εὖνοι	N. εὖνοι εὖνοᾱ
G. εὖρου		G. εὖνων
D. εὖρω		D. εὖνοις
A. εὖρουν		A. εὖρους εὖροᾱ
V. εὖρου εὖρου		V. εὖνοι εὖροᾱ

εὖνους εἰμί σοι,
οἱ ἀγαθοὶ τοῖς ἀγαθοῖς εὖνοι
εἰσίν,

I am well disposed to you
(thee).
the good are friendly to the
good.

μόνος, η, ον, alone, only.

ἔρχομαι μόνος,
ὁ μόνος υἱός,
ὁ υἱὸς μόνος ἔρχεται,

I come alone.
the only son.
the son comes alone.

Observe,

ὁ μόνος υἱός, or	{	the only son.
ὁ υἱὸς ὁ μόνος,		
but, ὁ υἱὸς μόνος, or		the son alone, (Lesson XVII.)
μονός ὁ υἱός,		or, the son is alone.
ὁ σοφὸς ἰατρός,		the wise physician.
ὁ ἰατρὸς ὁ σοφός,	{	
ὁ ἰατρὸς σοφός,		the physician is wise (ἐστὶ
σοφὸς ὁ ἰατρός,		understood), or, the physi-
		cian, when wise.

95. μόνον,	<i>only.</i> (Adv.)
οὐ μόνον,	<i>not only.</i>
οὐ μόνον—ἀλλά,	<i>not only—but.</i>
οὐ μόνον—ἀλλὰ καί,	<i>not only—but also.</i>
μόνον οὐ,	<i>only not = all but.</i>

ὁ ἀγαθὸς μόνος σοφός,	{	the good (man) alone is wise.
οὐ μόνον σοφός, ἀλλ' ἀγαθός,		not only wise, but good.
οὐ μόνον πέμπει, ἀλλὰ καὶ ἔρ-		he not only sends, but also
χεται,		comes.
οὐ μόνον σύ, ἀλλὰ καὶ ἐγώ,		not only you, but also I.
οὐ σὺ μόνος, ἀλλὰ καὶ ἐγώ,	{	not you alone, but also I.
μόνον οὐ σοφός,		only not wise = all but wise.

REM.—In many instances either the Adv. *μόνον* or the Adj. *μόνος* can be used; as,

οὐ μόνον ἡμεῖς,	{	not only we.
οὐχ ἡμεῖς μόνοι,		not we alone.
οὐχ ἡμεῖς μόνον,		not we only.

πότερος, ᾱ, ον, *which of the two?*

πότερος τρέχει, σύ, ἢ ὁ νεα- ρίας;	which runs, you, or the young man?
πότερόν ἐστι λευκόν, τὸ ῥόδον, ἢ τὸ ἴον;	which is white, the rose or the violet?

96. Double Questions.

Questions implying an alternative, (*either, or*) are in Greek generally introduced by *πότερον* or *πότερα*.

πότερα τὴν χλαῖναν ἔχεις, ἢ τὸν πῖλον;	have you the cloak or the hat?
πότερον ἔρχεται ἢ πέμπει;	(which), does he come or send?
πότερον ἐνταῦθά ἐστιν, ἢ οὐ;	is he here, or not?

REM.—This construction really blends two questions into one; as, which is it? bad or good?

97. EXERCISES.

I. Render into English.

Πότερα τοῖς κακοῖς εὖνους εἶ, ἢ τοῖς ἀγαθοῖς;
—Ἀεὶ εὖνους εἰμὶ τοῖς ἀγαθοῖς.—Πότερον ἐπὶ
τῶν πετρῶν κάθεται ὁ παῖς, ἢ εἰς τὸν ποταμὸν
τρέχει;—Μόνον οὐκ εἰς τὸν ποταμὸν τρέχει.—
Πότερον ἐπὶ τὴν ὀροφὴν ῥίπτεις τὴν σφαῖραν, ἢ
εἰς τὴν κρήνην;—Οὔτε εἰς τὴν κρήνην ῥίπτω αὐ-
τήν (it), οὔτε ἐπὶ τὴν ὀροφὴν.—Τίνες πρὸς ἡμᾶς

ἔρχονται;—Οἱ νεανίαί μόνοι ἔρχονται.—Τίνα πέμπει ὁ πατήρ πρὸς τὸν διδάσκαλον;—Τὸν μόνον υἱὸν πέμπει.—Οὐ μόνον τὸν υἱὸν πέμπει, ἀλλὰ καὶ ἐμέ.—Πότερον ἔχει τὴν ἐμὴν χηλὸν ὁ τεχνίτης, ἢ τὴν τοῦ ἐμπόρου;—Οὔτε τὴν ἐμὴν ἔχει, οὔτε τὴν τοῦ ἐμπόρου.—Τὴν σήν, ἀλλ' οὐ τὴν τοῦ ἐμπόρου ἔχει.—Ὁ σοφὸς διδάσκαλος εὖνους ἐστὶ τῷ ἀγαθῷ μαθητῇ.—Πότερον ἀθάνατός ἐστιν ἡ ψυχὴ, ἢ οὐ;—Ἡ ψυχὴ μόνη ἀθάνατός ἐστιν.—Οὐδὲν πλὴν τῆς ψυχῆς ἀθάνατόν ἐστιν.—Τῶν ἀνθρώπων μόνων αἱ ψυχαὶ ἀθάνατοί εἰσιν.—Ὁ κλέπτης καὶ κακὸς καὶ ἄδικός ἐστιν.

II. *Render into Greek.*

The soul of man is not irrational. Is the soul irrational or not?—Is the physician experienced or not?—My physician is not so experienced as yours.—Is the soul immortal or not?—Even (καί) the wicked soul is immortal.—What sort of a cloak has the merchant?—He has a purple cloak.—He has neither my cloak, nor yours, but my friend's.—He has not only cloaks, but golden cups.—When does our friend come?—He comes not only before morning, but also before evening.—Not only the day is beautiful, but also the morning and the evening.—Both the morning and the evening are beautiful.—To whom does your father write letters?—He writes not only to me, but also to his only son.—The son comes alone.—Who comes besides (πλήν) the thief?

TWENTY-SIXTH LESSON.

98. *Adjectives of the Attic 2 Decl.*

ἰεως, propitious, gracious.

SING.	DUAL	PLUR.
N. ἰεως ἰεων	N. A. V. ἰεω G. D. ἰεων	N. ἰεω ἰεω
G. ἰεω		G. ἰεων
D. ἰεω		D. ἰεω
A. ἰεων		A. ἰεως ἰεω
V. ἰεως ἰεων		V. ἰεω ἰεω

ὁ θεός, οὔ, *God. (Voc. Sing. θεός not θεέ.)*
 δίκαιος, ἄ, ον, *just.*
 μακάριος, ἄ ον, *happy.*
 ἄθλιος, ἄ, ον, *wretched, miserable.*

99. ὁ δίκαιος, the just (man).
 οἱ δίκαιοι, the just (men).
 τὸ δίκαιον, that which is just, justice.
 τὰ δίκαια, the things which are just, just things.
- ὁ ἀγαθός, ὁ κακός, the good (man), the bad (man).
 οἱ ἀγαθοί, οἱ κακοί, the good, the bad.
 τὸ ἀγαθόν, τὸ κακόν, good, evil (that which is good, &c.)
- τὰ ἀγαθὰ (τὰγαθὰ) good things.
 τὰ κακά, evil things.

The good man is happy,	ὁ ἀγαθὸς μακάριός (ἐστιν).
The unjust are wretched,	οἱ ἀδικοὶ εἰσιν ἄθλιοι.
God is propitious to the good man,	ὁ θεὸς ἰλεὺς ἐστὶ τῷ ἀγαθῷ.
God is not friendly to the bad,	ὁ θεὸς οὐκ εὖνους τοῖς κακοῖς.

100. διώκω, εἰς, εἰ, &c. *I pursue.*

φεύγω, εἰς, εἰ, &c. *I flee, shun.*

ὦ νεανία, διώκεις τὸ ἀγαθόν,	young man, you pursue what is good.
οἱ ἀγαθοὶ τὸ κακὸν φεύγουσιν,	the good shun evil.
μόνον φεύγομεν τὸ κακόν,	we shun evil alone.
οἱ λαγὼ τὸν νεανίαν φεύγουσιν,	the hares flee the young man.

101. ἐπὶ τῷ, *close on, at, by the.*

κάθημαι ἐπὶ τῷ ποταμῷ,	I sit by, at the river.
ἡ παῖς ἐπὶ τῇ κρήνῃ κάθεται,	the girl sits by the fountain.
παίζομεν ἐπὶ τῇ κρήνῃ,	we are playing at, by the fountain.

From the, out from the,	ἀπὸ τοῦ, ἐκ τοῦ.
In the, into the,	ἐν τῷ, εἰς τόν.
Instead of, for the,	ἀντὶ τοῦ.
Before the,	πρὸ τοῦ.
On the, on to the,	ἐπὶ τοῦ, ἐπὶ τόν.
At, by the, to the,	ἐπὶ τῷ, πρὸς τόν.

Render,

τρέχομεν ἀπὸ τῆς νομῆς, ἐκ τοῦ ἀγροῦ.
 ἡ σφαῖρα κεῖται ἐν τῷ κανῶ, ἢ πίπτει εἰς τὸ κανοῦν.
 λαμβάνω σκιούρους ἀντὶ λαγῶν.
 ποτέρα κάθηνται πρὸ τῆς πύλης, ἢ οὗ;
 τὸ ποτήριον οὐ κεῖται ἐπὶ τῆς τραπέζης, ἀλλὰ πίπτει ἐπὶ
 τὴν τράπεζαν.
 ὁ παῖς ἢ κεῖται ἐπὶ τῇ κρήνῃ, ἢ ἔρχεται πρὸς τὴν κώμην.

102. EXERCISES.

I. *Render into English.*

Ὁ θεὸς ἰλεὺς ἐστὶ τοῖς ἀγαθοῖς.—Οὐ τοῖς κακοῖς εὐνοὺς ἐστὶν ὁ θεός, ἀλλὰ τοῖς ἀγαθοῖς.—Οἱ ἀγαθοὶ ἀεὶ τὰ ἀγαθὰ διώκουσιν.—Ἡμεῖς οὐδὲν πλὴν τοῦ κακοῦ φεύγομεν.—Ὁ κακὸς ἀεὶ τὸ κακὸν διώκει.—Τίς μακάριός ἐστιν;—Οἱ δίκαιοι μόνοι μακάριοί εἰσιν.—Ὁ ἀγαθὸς ἀεὶ μακάριός ἐστιν.—Οἱ ἀγαθοὶ οὐ μόνον σοφοί, ἀλλὰ καὶ μακάριοί εἰσιν.—Οἱ κακοὶ μόνοι ἄθλιοί εἰσιν.—Ὁ θεὸς οὐχ ἰλεὺς ἐστὶ τοῖς κακοῖς.—Ὁ κακὸς ἀεὶ ἄθλιος.—Τίνα διώκεις;—Τὸν κλέπτην διώκω.—Οἱ κλέπται ἡμᾶς διώκουσιν.—Ἡμεῖς οὐ μόνον διώκομεν, ἀλλὰ καὶ λαμβάνομεν τοὺς κλέπτας.—Οἱ ἄδικοι ἀεὶ τοὺς ἀδίκους διώκουσιν.—Οἱ κακοὶ τοὺς ἀγαθοὺς φεύγουσιν.—Ποῦ κἀθνται αἱ κόραι;—Ἐπὶ ταῖς κρήναις κἀθνται.—Οἱ νεανίαὶ ἐπὶ τῷ μικρῷ ῥῷ παίζουνσιν.—Τὸ ἀγαθὸν ἀεὶ καλὸν ἐστὶν.

II. *Render into Greek.*

The thief is miserable.—Thieves are neither wise nor happy.—The young man is not a thief.—The thief always shuns the good (man).—The good (τὸ ἀγαθόν) is always honorable.—God is propitious to the good.—The good neither flee nor pursue the bad.—The unjust always either flee or pursue the just.—The morning pursues the evening.—The good always pursue what is

noble (τὸ καλόν).—Is the physician just or unjust?—He is just, not (οὐκ or ἀλλ' οὐκ) unjust.—Is the good (man) happy or miserable?—The good (man) is always happy.—The bad are always miserable.—The soul of the unjust (man) is evil.—God is always propitious to the good.—What have you in your (the) basket?—We have purple cloaks, and golden cups.—Not *my* cups, but the merchant's.—Where do the silver balls lie?—They lie by the fountain.—Both the horse and the cow are fleeing.—The youth flees alone.

TWENTY-SEVENTH LESSON.

103. *The Demonstrative Pronoun.*

οὗτος, *this, this person, he.*

SING.			
N.	οὗτος	αὕτη	τοῦτο
G.	τούτου	ταύτης	τούτου
D.	τούτῳ	ταύτῃ	τούτῳ
A.	τοῦτον	ταύτην	τοῦτο
DUAL.			
N. A.	τούτῳ	ταύτᾱ	τούτῳ
G. D.	τούτοιῃ	ταύταιῃ	τούτοιῃ
PLUR.			
N.	οὗτοι	αὗται	ταῦτά
G.	τούτων	τούτων	τούτων
D.	τούτοις	ταύταις	τούτοις
A.	τούτους	ταύτας	ταῦτά

This merchant,

οὗτος ὁ ἔμπορος, ὁ ἔμπορος
οὗτος.

This cup,

τὸ ποτήριον τοῦτο.

This beautiful cloak,

αὕτη ἡ καλὴ χλαῖνα.

These golden baskets,

τὰ χρυσᾶ κανᾶ ταῦτα.

REM.—*This golden basket* admits all the varieties of position consistent with the article's *standing* before the Adj. and being *omitted* before the Pronoun; as,

This golden basket,

τοῦτο τὸ χρυσοῦν κανοῦν.
τὸ χρυσοῦν κανοῦν τοῦτο.
τὸ κανοῦν τοῦτο τὸ χρυσοῦν.
τὸ κανοῦν τὸ χρυσοῦν τοῦτο.
τοῦτο τὸ κανοῦν τὸ χρυσοῦν.

This cloak of mine,
(this my cloak)

αὕτη ἡ χλαῖνά μου.
αὕτη ἡ ἐμὴ χλαῖνα.

This purple cloak of mine,

αὕτη ἡ πορφυρᾶ χλαῖνά μου.
αὕτη ἡ ἐμὴ πορφυρᾶ χλαῖνα.

οὗτος,
αὕτη,
τοῦτο,
οὗτοι,
ταῦτα,
τούτων,

this man, this person.
this woman.
this (this thing).
these men.
these things.
of these persons, of these
things.

οὗτος ὁ ἄνθρωπος τρέχει,
οὗτος τρέχει,
τοῦτό ἐστι καλόν,
ταῦτα δίκαιά ἐστιν,
ταῦτα γράφω,
τίνα ἵππον ἔχεις;
τοῦτον ἔχω,
οὗτοι ἄθλιοί εἰσιν,

this man runs.

this is noble.

these things are just.

I write these things.

what horse have you?

I have this one.

these (men) are miserable.

ὁ λόφος, ον,	the hill.
τὸ πεδῖον, ον,	the plain.
ὑψηλός, ἡ, όν,	high, lofty.

104. EXERCISES.

I. *Render into English.*

Αὕτη ἡ οἰκία.—Αὕτη ἡ ὑψηλὴ οἰκία.—Αἱ οἰκίαι αὗται αἱ καλαὶ στοᾶς καὶ ἐστίας ἔχουσιν.—Οὗτος ὁ λόφος ὑψηλός ἐστιν.—Οὗτος ὁ λόφος οὐχ οὕτως ὑψηλός ἐστιν, ὥς ὁ πλησίον τοῦ ποταμοῦ.—Πόθεν ἔρχονται οὗτοι οἱ ἀγαθοὶ νεανίαί; —Ἀπὸ τῆς ἐν τῷ πεδίῳ κώμης ἔρχονται.—Τίνες εἰσὶν ἐν τοῖς κήποις τούτοις τοῖς καλοῖς;—Αὗται αἱ καλαὶ κόραι εἰσὶν αὐτοῦ.—Τί ἐστι τοῦτο;—Τοῦτό ἐστι ζῶον ἄλογον.—Οὗτοι οἱ δίκαιοι ἄνθρωποι τὰ ἀγαθὰ διώκουσιν.—Οὗτος ὁ κλέπτης τὸν δίκαιον φεύγει.—Ταῦτα καλὰ ἐστιν.—Εἰσὶ (there are) καλαὶ κῶμαι ἐν τούτῳ τῷ πεδίῳ.—Ποιοὶ λόφοι εἰσὶ πλησίον τοῦ ποταμοῦ;—Εἰσὶν ὑψηλοὶ λόφοι.—Τίνας σφαίρας ῥίπτετε;—Ταύτας ῥίπτομεν ἀντὶ τῶν τοῦ ἐργάτου.

II. *Render into Greek.*

The hill is high. The hills are not high.—The houses in the village are not so high as the hill.—These hills are not so high as the one near the village.—Whose are these gardens?—They are mine.—They are my

brother's.—Who writes these things?—The father writes these letters to his son.—The brother writes this letter to his sister.—This beautiful letter.—These beautiful peacocks.—This young man pursues these peacocks on to the hill.—This letter is beautiful.—Who writes this beautiful letter?—This day.—Before this day.—A day instead of an evening.—Either on the table, or on to the roof, or by the spring.—Who are playing?—It is not *we* that (οὐχ ἡμεῖς) play, but *you*.—Not only we play, but also you.

TWENTY-EIGHTH LESSON.

105. τοσοῦτος, *so much*.

τοσοῦτοι, (Pl.) *so many*.

Declined mainly like οὗτος.

SING.			
N.	τοσοῦτος	τοσαύτη	τοσοῦτο(ν)
G.	τοσοῦτου	τοσαύτης	τοσοῦτου
D.	τοσοῦτῳ	τοσαύτῃ	τοσοῦτῳ
A.	τοσοῦτον	τοσαύτην	τοσοῦτο(ν)
DUAL			
N. A.	τοσοῦτώ	τοσαῦτά	τοσοῦτώ
G. D.	τοσοῦτοι	τοσαῦται	τοσοῦτοι
PLUR.			
N.	τοσοῦτοι	τοσαῦται	τοσαῦτά
G.	τοσοῦτων	τοσοῦτων	τοσοῦτων
D.	τοσοῦτοις	τοσαῦταις	τοσοῦτοις
A.	τοσοῦτους	τοσαῦτάς	τοσαῦτά

So, τοιοῦτος, τοιαύτη, τοιοῦτο(ν), *such*.

τηλικοῦτος, τηλικαύτη, τηλικοῦτο(ν), *so great, (so old.)*

106. πόσος, η, ον ; *how much ?* Plur. *how many ?*
 πηλίκος, η, ον, *how great ? how old ?*

<i>Interrogative,</i>	{	πόσος ;	<i>how much ?</i> Plur. <i>how many ?</i>
		ποιός ;	<i>of what sort ?</i>
		πηλίκος ;	<i>how great ? how old ?</i>
<i>Demonstrative,</i>	{	τοσοῦτος,	<i>so much, Plur. so many.</i>
		τοιούτος	<i>such.</i>
		τηλικοῦτος,	<i>so great, so old.</i>
<i>Relative,</i>	{	ὅσος,	<i>as much as, how much or many.</i>
		οἷος,	<i>such as, of what sort.</i>
		ἡλίκος,	<i>as great as, how great, how old.</i>

REM.—τοσοῦτος, τοιούτος and τηλικοῦτος are more common
 in Prose than τόσος, τοῖος, τηλίκος.

τοσοῦτος—ὅσος,	so much; Pl. so many—as.
τοιούτος—οἷος,	such—as.
τηλικοῦτος—ἡλίκος,	so great, so old—as.

ὁ οἶνος, ου,	<i>the wine, wine.</i>
ἡ σοφία, ᾶς,	<i>the wisdom, wisdom.</i>
πίνω, εις, &c.	<i>I drink.</i>
ὁρῶ,	<i>I see.</i>

I see as many balls as apples,	ὁρῶ τοσαύτας σφαίρας ὅσα μῆλα.
I have such a cloak as yours,	τοιαύτην χλαῖναν ἔχω οἷα ἡ σή.

τοσαῦτα μῆλα αὐτοῦ ὅσα ἐκεῖ κεῖται,	as many apples lie here as there.
πόσον οἶνον ἔχεις ;	how much wine have you ?

τοσοῦτον ἔχω,
 οὐ τοσοῦτον ἔχω ὅσον σύ,
 ἔχω (τοσοῦτον) ὅσον σύ,
 τοσοῦτους ἵππους ὁρῶ ὅσας
 οἰκίας,
 ποῖον οἶνον πίνεις;
 τοιοῦτον πίνω οἶνον ἔχω,
 πίνω οἶνον ἔχω,
 οἶνον σὺ πίνεις, τοιοῦτον καὶ
 ἐγώ,
 τὸν τοιοῦτον πίνω,
 πηλικά ἐστὶ ταῦτα;
 τηλικάυτα κακὰ ἤλικά,

I have so much.

I have not so much as you.

I have as much as you.

I see as many horses as houses.

what sort of wine do you drink?

I drink such as I have.

of what sort, i. e. such as you
drink, such also I (drink).

I drink such.

how great are these things?

so great evils as.

καί, *and, also, even.*

οὐδέ, *nor, not even.*

οἷος ἐγώ, τοιοῦτος καὶ σύ,

of what sort (such as) I, such
also you.

οὐδὲ ταῦτα καλὰ ἐστίν,

not even these things are noble.

OBS.—*καί* and *οὐδέ* besides meaning *and, nor*, have often an emphatic force, *also, even, and not even*.

107. EXERCISES.

I. Render into English.

Πόσος χρόνος;—Τοσοῦτος χρόνος.—Ἐν το-
 σούτῳ χρόνῳ.—Ὑμῖν οὐκ ἔστι τοσοῦτος χρόνος
 ὅσος ἡμῖν.—Πόσον οἶνον ἔχετε;—Οὐ τοσοῦτον
 ἔχομεν οἶνον ὅσον οἱ φίλοι ἡμῶν.—Πόσοι νεα-
 νίαι εἰδὲν ἐν τῷ κήπῳ;—Οὐ τοσοῦτοι ὅσους ὁρῶ
 ἐπὶ τοῦ λόφου.—Οὐκ ἐκεῖ τοσοῦτοι νεανίαι εἰδὲν,

ὅσα ῥόδα.—Τὰ ἐν τῷ κήπῳ ῥόδα οὐ τοσαῦτά ἐστιν ὅσα τὰ ἐν τοῖς ἀγροῖς.—Ὁ παῖς οὐκ ἔχει τοσαύτας ἀργυρὰς σφαίρας ὅσας ἐγώ.—Οὐ τοσούτους λαγῶς λαμβάνει ὅσους σκιούρους.—Ποῖον οἶνον ἔχετε ;—Οὐ τοιοῦτον οἶνον ἔχομεν οἶον ὑμεῖς.—Ὁ ἐργάτης οὐ τοιοῦτον οἶνον πίνει οἶον ὁ πλούσιος ἔμπορος.—Πηλικά ἐστὶ ταῦτα τὰ κακά (these evils) ;—Τὰ ἐμὰ κακὰ οὐ τηλικαῦτά ἐστιν ἡλικά τὰ σά.—Πηλίκος (how old) ἐστὶν ὁ νεανίας ;—Οὐ τηλικουτός ἐστὶν ἡλίκος ὁ ἀδελφός μου.—Οὐχ ὁρῶ τοσαύτην σοφίαν ἐν τῷ διδασκάλῳ τούτῳ, ὅσῃ ἐν τῷ μαθητῇ.—Αὕτη ἡ σοφία.

II. *Render into Greek.*

What sort of a house has your friend?—He has a beautiful house.—He has such a house as the rich physician.—He has such a house as those in (τοιαύτην οἰκίαν οἶαι αἱ ἐν) the village.—The physician has not such a house as that (οἶα ἡ) of the merchant.—These houses are not so beautiful as those in the plain.—Has the boy as much gold as silver?—He has not as much silver as gold.—Do you throw as many balls as apples?—We do not throw so many apples as balls.—We do not throw so many apples into the cup as (ὅσα) on to the house.—We have not so many purple cloaks as silver and golden cups.—The father does not write so many letters as the son.—How old is the father?—He is not so old as I.—The wisdom of the artisan.—My wisdom is not so great as the artisan's.

TWENTY-NINTH LESSON.

108. ἦν, *I was* (Irreg. Imperf. of εἰμί, *am*).

Sing.	ἦν,	ἦς,	ἦν (ἦ)
Dual		ἦτον,	ἦτην
Plur.	ἦμεν,	ἦτε,	ἦσαν.

χθές, *yesterday*.

πρώην, *lately, the day before yesterday*.

πρωῖ, πρωί, *early in the morning*.

ἔωθεν (from εἰως *dawn*) *at early dawn*.

ἄμα, *at the same time*.

ἄμα τῇ εἴῳ

ἄμ' εἴῳ

ἄμα τῇ ἡμέρᾳ,

ἑσπέρᾳ,

{ at the same time with the
morning, = *at dawn*.
at the same time with day =
at day-break.
at evening (as in Eng. of an
evening).

ποῦ ἦς;

ἐχθὲς ἦν ἐν τῷ κήπῳ,

πότερον ἦς ἐκεῖ ἢ οὐ;

ἦν,

οὐκ ἦν,

οὐκ ἦσαν ἐπὶ ταῖς θύραις οἱ
νεανῖαι;

οὐκ ἦσαν,

where were you?

I was yesterday in the garden.

were you there, or not?

I was.

I was not.

were not the young men at the
doors?

they were not.

109. οὐδ᾽ αὐτοῦ, *nowhere.*
οὐδεὶς, *no one, nobody.*
οὐδέν, *nothing.*

ποῦ ἔστι ταῦτα ;	where are these things ?
οὐδαμοῦ ἔστιν,	they are nowhere.
οὐκ ἔστιν οὐδαμοῦ,	they are not any where.
τί ὁρῶ,	what do I see ?
οὐδέν ὁρῶ,	I see nothing.
οὐχ ὁρῶ οὐδέν,	I do not see any thing.
οὐδέν ὁρῶ οὐδαμοῦ,	I see nothing any where.
οὐχ ὁρῶ οὐδέν οὐδαμοῦ	I do not see any thing any where.
οὐδεὶς ὁρᾷ, (contr. for ὁρᾷει)	nobody sees.
οὐδεὶς οὐδέν ὁρᾷ,	nobody sees any thing.
οὐδεὶς οὐδέν ὁρᾷ οὐδαμοῦ,	nobody sees any thing any
οὐχ ὁρᾷ οὐδεὶς οὐδέν οὐδαμοῦ,	where.
οὐδεὶς οὐδέν γράφει,	nobody writes any thing.

110. σὺν (ξύν) *with, along with.* A Preposition.
σὺν τῷ, *with the,* (Governs only the Dat.)

ἔρχομαι σὺν τῷ φίλῳ,	I come along with my friend.
συνέρχομαι τῷ φίλῳ,	
σὺν σοὶ τὸν υἱὸν πέμπω,	I send my son along with you.
τὸν υἱὸν σοὶ συμπέμπω,	
πέμπω αὐτὸν ἑσπέρας,	I send him at evening.

(Away) from the,
Out from the,
Instead of, for the,
Before the,
On the,
On to the,

ἀπὸ τοῦ.
ἐκ τοῦ.
ἀντὶ τοῦ.
πρὸ τοῦ.
ἐπὶ τοῦ.
ἐπὶ τόν.

In the,	ἐν τῷ.
Into the,	εἰς τόν.
At the,	ἐπὶ τῷ.
To the,	πρὸς τόν.
Along with the,	σὺν τῷ.

Render,

Away from the river, and out of the house.
 Instead of a basket, and before the door.
 Not on the roof, but on to the hill.
 Either in the field, or into the plain.
 He sits, or plays by the spring.
 I send the young man to the physician.
 The boy comes (along) with the merchant.

111. EXERCISES.

I. *Render into English.*

Τίνα πέμπεις πρὸς ἐμέ;—Πέμπω πρὸς σὲ τὸν υἱόν.—Σὺν τίνι πέμπεις αὐτόν;—Σὺν τῷ ἐμῷ ἀδελφῷ.—Τίνι συμπέμπεις ἡμᾶς;—Ὑμᾶς σὺν τῷ σοφῷ καὶ ἐμπείρῳ διδασκάλῳ συμπέμπω.—Τίνες ἔρχονται;—Οὐ μόνον ἔρχονται οἱ ἐργάται, ἀλλὰ καὶ συνέρχεται ὁ ἀγαθὸς ἰατρός.—Ποῦ ἢς ἐχθές;—Ἐχθές ἐσπέρας σὺν ὑμῖν ἐν τῷ κήπῳ ἦν.—Οὐκ ἐν τούτῳ τῷ κήπῳ, ἀλλ' ἐν τῷ πλησίον τοῦ ὑψη-

λοῦ λόφου.—Πόσοι τεχνῖται σὺν σοὶ ἦσαν ἐν τῷ κήπῳ ;—Οὐ τοσοῦτοι ὅσοι ἐνταῦθα ἦσαν.—Πότε ἔρχονται οἱ φίλοι ἡμῶν ;—Οὔτε ἑωθεν ἔρχονται, οὔτε ἐσπέρας, ἀλλὰ πρὸ μεσημβρίας.—Ὁ κλέπτης οὐκ ἔρχεται ἅμα τῇ ἡμέρᾳ, ἀλλ' ἢ ἐσπέρας, ἢ πρὸ τῆς ἑω.—Σὺ ἀεὶ πρῶ ἔρχῃ.—Οὐχ ἡμεῖς οὕτω πρῶ ἔρχόμεθα ὡς ὑμεῖς.—Τί ὁρῶ ;—Οὐδὲν οὐδαμοῦ ὁρῶ.—Οὐδεὶς οὐδὲν ὁρᾷ οὐδαμοῦ.—Ὁ ἀδελφός μου οὐδὲν γράφει πλὴν τούτων τῶν ἐπιστολῶν.

II. *Render into Greek.*

What are you writing?—We are writing nothing but letters.—Nobody writes any thing but letters.—When does your mother write letters?—Either in the morning (*ἑωθεν*), or at evening.—With whom does the little girl come?—She comes with the wise maiden.—Where were the maidens at evening?—They were in the white and beautiful porch.—Was the young man's sister there or not?—She was.—She was not.—Where was she?—She was nowhere.—She was neither here nor there.—I see the hares nowhere.—Nobody sees the peacocks any where.—Who comes at day-break?—Nobody comes to the house at day-break.—This man comes into the field only in the morning.—Were you in the field yesterday or not?—I was not there yesterday, but the day before.—How many evenings?—Not so many evenings as mornings.—What sort of wine do you drink?—This wine is not so good as yours.

THIRTIETH LESSON.

112. αὐτός, *self*.
ὁ αὐτός, *the same*.

SING.					
N.	αὐτός	αὐτή	αὐτό		
G.	αὐτοῦ	αὐτῆς	αὐτοῦ		
D.	αὐτῷ	αὐτῇ	αὐτῷ		
A.	αὐτόν	αὐτήν	αὐτό		
DUAL.					
N. A.	αὐτώ	αὐτᾶ	αὐτώ		
G. D.	αὐτοῖν	αὐταῖν	αὐτοῖν		
PLUR.					
N.	αὐτοί	αὐταί	αὐτᾶ		
G.	αὐτῶν	αὐτῶν	αὐτῶν		
D.	αὐτοῖς	αὐταῖς	αὐτοῖς		
A.	αὐτούς	αὐτάς	αὐτά		

113. I. αὐτός *with the Art.* means in all cases and numbers, *the same*.

ὁ αὐτὸς ταῶς,
ἡ αὐτὴ συκῇ,
τὸ αὐτὸ ὀστοῦν,
τὰ αὐτὰ καλᾶ,
ἐν τοῖς αὐτοῖς ποτηρίοις,

the same peacock.
the same fig-tree.
the same bone.
the same baskets.
in the same cups.

REM.—The Art. often coalesces with the Pronoun ; thus,

Sing. N.	ὁ αὐτός, αὐτός	ἡ αὐτή, αὐτή	τὸ αὐτό ταυτό(ν).
G.	τοῦ αὐτοῦ, ταύτου, but τῆς αὐτῆς		
D.	τῷ αὐτῷ, ταύτῳ	τῇ αὐτῇ, ταύτῃ	
A.			τὸ αὐτό, ταυτό(ν).
Plur. N.	οἱ αὐτοί, αὐτοί, but, τῶν αὐτῶν &c.	αἱ αὐταί αὐταί, τὰ αὐτά ταυτά.	

⚡ Distinguish carefully

from

Sing.	αὐτός (for ὁ αὐτός)	{ the same,	οὗτος	{ this.
	αὐτή		αὕτη	
	ταυτό(ν)		τοῦτο	
Plur.	αὐτοί (for οἱ αὐτοί)	{ the same,	οὗτοι	{ these.
	αὐταί		αὗται	
	ταυτά		ταῦτα	

Thus,

This merchant,	οὗτος ὁ ἔμπορος,
The same merchant,	ὁ αὐτὸς or αὐτός ἔμπορος,
This tongue,	αὕτη ἡ γλῶσσα.
The same tongue,	ἡ αὐτή, or αὐτὴ γλῶσσα.
These roses,	ταῦτα τὰ ῥόδα.
The same roses,	τὰ αὐτὰ, or ταυτὰ ῥόδα.

114. II. αὐτός without the Art.

(a) In the Nom. always means *self*, and applies to either person ; as,

αὐτὸς πρέχω,	I myself run.
ὑμεῖς αὐτοὶ γράφετε,	you yourselves write.
οὗτοι αὐτοὶ γράφουσιν,	these men themselves, these very men write.
αὐτὸς ὁ πατήρ, ὁ πατήρ αὐτός,	the father himself.
αὐτός ὁ ἄνθρωπος,	the man himself, the very man.
τοῦτο αὐτό,	this thing itself, this very thing.

(b) In *any* case when accompanied by a *noun* it means *self*; as,

ὁ ροῦς αὐτός, αὐτός ὁ ροῦς,
πρὸ αὐτῶν τῶν θυρῶν,

ἐν αὐτῷ τῷ ἀνώγει,
αὐτοῦ τούτου,

the stream itself.

before the doors themselves—
before the very doors.

in the dining hall itself.

of this itself=of this very thing.

REM.—Observe that αὐτός, *self*, can often be rendered by *very*.

(c) In an oblique case (any besides the Nom.) standing *without* a Noun, it means *him, her, it, them*.

ὁ πατήρ αὐτοῦ,
ἡ ἀδελφὴ αὐτῆς,
τίς εὖνους ἐστὶ τῷ ἀδελφῷ μου;

ἐγὼ εὖνους αὐτῷ εἰμι,
οἱ ἵπποι αὐτῶν,

ἐγὼ ὁρῶ αὐτούς,
πότερον ἦτε ἐν τοῖς κήποις, ἢ
οὐ;
ἦμεν ἐν αὐτοῖς,

the father of him=his father.

the sister of her=her sister.

who is well-disposed to my
brother?

I am well-disposed to him.

the horses of them=their
horses.

I see them.

were you in the gardens or
not?

we were in them.

115. EXERCISES.

I. Render into English.

Ἡ μυῖα.—Αὐτὴ ἡ μυῖα.—Ἡ αὐτὴ μυῖα.—Τὸ
αὐτὸ δένδρον.—Τὰ αὐτὰ δένδρα.—Τί ἐστὶν ἐν τῷ
κήπῳ;—Ἔστιν ἐν αὐτῷ καλὴ συκῇ.—Οὐκ ἔστιν
ἐν τῷ αὐτῷ κήπῳ μηλέα;—Οὐκ ἔστιν ἐν τούτῳ

τῷ κήπῳ μηλέα, ἀλλ' ἐν τῷ πλησίον τοῦ λόφου.—
 Αὐτὸς ὁ ἄνθρωπος.—Αὐτὴ ἡ ψυχὴ.—Ἔστιν ἡ τοῦ
 νεανίου ψυχὴ σοφὴ;—Ναί, ἡ ψυχὴ αὐτοῦ σοφὴ
 ἐστίν.—Τίς ἔρχεται;—Ἐρχεται αὐτὸς ὁ πατήρ.—
 Τίνες αὐτῷ συνέρχονται;—Οἱ ἀγαθοὶ φίλοι αὐ-
 τοῦ συνέρχονται.—Πότε γράφει ὁ πατήρ πρὸς
 τὸν υἱόν;—Ἐσπέρας πρὸς αὐτὸν γράφει.—Τί δι-
 ώκει ὁ νεανίας;—Τὸν κλέπτην διώκει.—Ἡμεῖς
 τὸν αὐτὸν κλέπτην διώκομεν.—Τίς τὸν λαγῶν
 λαμβάνει;—Οὐδεὶς αὐτὸν λαμβάνει.—Ἡ οἰκία
 μου ἐστίν ἐν ταύτῃ τῇ κώμῃ.—Ἡ ἐμὴ οἰκία ἐν τῇ
 αὐτῇ κώμῃ ἐστίν.—Ἐγὼ καὶ ὑμεῖς τὴν αὐτὴν
 σφαῖραν ῥίπτομεν.

II. *Render into Greek.*

The porch.—This porch.—The same porch.—The
 porch itself.—In this very porch.—These houses have
 the same gardens.—The golden cup.—The cup itself is
 not golden.—Not only this ball is golden but also the
 cup itself.—Both the chest is silver and the apples (that
 are) in it (τὰ ἐν αὐτῇ μῆλα).—Not the ball, but a cup in-
 stead of it.—What do I see in the river?—I see nothing
 in it.—Nobody sees any thing in it except a horse and a
 ball.—Not in the river itself, but in the small stream.—
 The cows lie in the plain and the horses are running
 into the same plain.—Whom do the bad pursue?—They
 pursue the good themselves.—The bad always shun the
 good.—God himself is friendly and propitious to the
 good.—Who has the merchant's hat?—I have his hat.

THIRTY-FIRST LESSON.

116. This day,	{	αὕτη ἡ ἡμέρα, ἡ ἡμέρα αὕτη.
This same day,		αὕτη ἡ αὕτῃ ἡμέρα.
This very day,		ἡ αὕτῃ ἡμέρα αὕτη.
This same beautiful day,		αὕτη ἡ ἡμέρα αὕτῃ.
This very man,		αὕτη ἡ αὕτῃ καλὴ ἡμέρα.
These same things,		οὗτος αὐτός, αὐτὸς οὗτος.
		ταῦτα τὰ αὐτά.

117. *Rule.*—The *point of time* at which any thing happens is put in the Dat. *Duration* of time is put in the Acc.

ταύτῃ τῇ ἡμέρᾳ,	{	on this day.
τῇ αὐτῇ ἑφ,		on the same morning.
ταύτην τὴν ἡμέραν,		during this day.
τοῦτον τὸν χρόνον,		during this time.

μένω, εἰς, εἰ, *I remain, stay.*

πόσον χρόνον μένομεν;	{	during how much time = how long do we stay?
τοσαύτας ἡμέρας μένουσιν,		they stay so many days.
μακρὸν χρόνον μένετε,		you stay (during) a long time.

ἄλλος, η, ο, another (like αὐτός).
ἕτερος, ᾱ, ον, another of two.

Another hat,	ἄλλος πῖλος.
The other hat,	ὁ ἕτερος πῖλος.
The rest of the hat,	ὁ ἄλλος πῖλος.
Other hats,	ἄλλοι πῖλοι.
The other, i. e. the rest of the hats,	οἱ ἄλλοι πῖλοι.

Thus,

Another,	ἄλλος (ἕτερος).
The other,	ὁ ἕτερος.
The rest of, (Sing.)	ὁ ἄλλος.
Others,	ἄλλοι
The others, the rest,	οἱ ἄλλοι.

118. **ἐκεῖνος, η, ο, that person, that, he (like αὐτός).**

ἐκεῖνη ἡ οἰκία,	{	that house.
ἡ οἰκία ἐκεῖνη		
τῇ ἡμέρᾳ ἐκεῖνῃ,		on that day.
ἐκεῖνον τὸν αὐτὸν χρόνον,		during that same time.
ἐκεῖνῃ αὐτῇ τῇ ἑσπέρᾳ,		on that very evening.
οὐχ οὗτος, ἀλλ' ἐκεῖνος,		not this man, but that.

τίς ἄλλος;	what other person? who else?
οὗτος ὁ ἕτερος,	this other person.
οὐδεὶς ἄλλος,	no other person, nobody else.
ἄλλος τις,	some other person, somebody else, any one else.
τί ἄλλο;	what else?
ἄλλο τι,	something else.

οὐδὲν ἄλλο,	nothing else.
τοῦτο τὸ ἕτερον,	this other thing.
ταῦτα τὰλλα (τὰ ἄλλα)	these other things.
οὐδὲν ἄλλο τοιοῦτον	} no other such thing.
οὐδὲν ἄλλο τῶν τοιούτων	
τίς ἄλλη βίβλος;	what other book?
αὕτη ἡ ἑτέρα βίβλος,	this other book.
αἱ ἄλλαι βίβλοι ἐκεῖναι,	those other books.

119. EXERCISES.

Render into English.

Ποῦ ἦς ἐκεῖνη τῇ ἡμέρᾳ;—Ἦν ἐν τῇ στοᾷ τῇ πλησίον τῆς πύλης.—Τίς ἄλλος ἦν ἐκεῖ ἐν τῷ αὐτῷ χρόνῳ;—Οὐδεὶς ἄλλος.—Οὐδεὶς ἐκεῖ ἦν σὺν ἐμοὶ πλὴν τοῦ φίλου μου.—Ἐγὼ καὶ ὁ ἀδελφός μου μόνοι ἐκεῖ ἦμεν.—Πότερον ἄλλος τις μένει αὐτοῦ σὺν σοί, ἢ οὐ;—Οὐδεὶς ἄλλος.—Τί γράφουσιν οἱ τεχνῖται;—Ἐπιστολὰς γράφουσιν.—Τί ἄλλο γράφουσιν;—Οὐδὲν ἄλλο.—Ἡμεῖς οὐδὲν γράφομεν πλὴν ἐπιστολῶν.—Ἄλλη βίβλος.—Ἡ ἑτέρα βίβλος.—Οὐχ αὕτη ἡ βίβλος, ἀλλ' ἡ ἑτέρα.—Τίνα χλαῖναν πέμπει ὁ ἔμπορος;—Οὐ τὴν ἐν τῇ χηλῷ πέμπει, ἀλλ' ἄλλην.—Οὐ ταύτην ἔχει, ἀλλὰ τὴν ἑτέραν.—Οἱ ἵπποι οὐκ ἐν ταύταις ταῖς κώμαις εἰσίν, ἀλλ' ἐν ταῖς ἄλλαις.—Πόσας ἡμέρας μένετε ἐν τῇ κώμῃ ταύτῃ;—Οὐ τοσαύτας μένομεν ἡμέρας ὅσας οἱ ἄλλοι.—Οἱ ἄλλοι ἐκεῖνοι μακρὸν χρόνον μένουσιν ἐπὶ τοῦ λόφου.—Ἐκεῖναι αἱ ἄλλαι κῶμαι οὐχ οὕτω καλαί εἰσιν ὥς αὗται.

Render into Greek.

This day.—On this day.—On this same day.—On that very day.—Another day.—During these other days. The rest of the day.—The other days.—The rest of the village.—What village?—This village.—In that same village.—Into this other village.—We send into another plain.—What other plain?—No other.—Nothing else.—This other village is beautiful.—This fig-tree.—What fig-tree?—This other fig-tree.—What other fig-tree?—What does the young man write?—He writes letters to me.—What else does he write?—Nothing else.—Who else writes?—Nobody else writes.—Either this finger or the other.—Not the same tongue but another.—How long (*πόσον χρόνον*) do you remain on this high hill?—We remain a long time.—We stay during so many days.

THIRTY-SECOND LESSON.

Possessive Pronouns.

120. ἐμός, ἡ, όν, (from ἐμοῦ) *my, mine.*
 σός, σή, σόν, (“ σου) *your, yours =thy, thine.*
 ἡμέτερος, ἃ, ον, (“ ἡμῶν) *our, ours.*
 ὑμέτερος, ἃ, ον, (“ ὑμῶν) *your, yours.*
 σφετέρος, ἃ, ον, (“ σφεῖς) *their, theirs (rare).*

My friend,	ὁ φίλος μου.
Not <i>my</i> friend, but <i>yours</i> ,	ὁ ἐμὸς φίλος.
Our village,	ὁ φίλος ὁ ἐμός.
Both <i>your</i> village, and <i>ours</i> ,	οὐχ ὁ ἐμὸς φίλος, ἀλλ' ὁ σός.
	ἡ κώμη ἡμῶν, ἡμῶν ἡ κώμη,
	ἡ ἡμετέρα κώμη, ἡ κώμη ἡ ἡμε- τέρα.
	ἢ τε ὑμετέρα κώμη, καὶ ἡ ἡμε- τέρα.

REM.—ἡμῶν and ὑμῶν differ less from ἡμέτερος and ὑμέτερος, than μοῦ and σοῦ from ἐμός and σός. Yet in cases of marked emphasis ἡμέτερος and ὑμέτερος are preferred.

Are these baskets ours?	ἔστι ταῦτα τὰ κανᾶ ἡμέτερα;
Are these our baskets?	ἔστι ταῦτα ἡμέτερα κανᾶ;
They are not ours, but our friends',	οὐχ ἡμέτερά ἐστιν, ἀλλὰ τῶν φίλων ἡμῶν.
Are not your friends in the village?	οὐκ εἰσιν ἐν τῇ κώμῃ οἱ φίλοι ὑμῶν;
Our friends are not there, but <i>yours</i> .	οὐκ οἱ ἡμέτεροι φίλοι ἐκεῖ εἰσιν, ἀλλ' οἱ ὑμέτεροι.
Whose ball do you throw?	τὴν τίνος σφαῖραν ῥίπτεις;
I throw ours,	τὴν ἡμετέραν ῥίπτω.
I throw the young man's,	τὴν τοῦ νεανίου ῥίπτω.
I throw not mine, but his,	οὐ τὴν ἐμὴν ῥίπτω, ἀλλὰ τὴν ἐκείνου.

121. *Τούτου* and *ἐκείνου*, *τούτων* and *ἐκείνων* follow the rule given for the position of the Gen. in Less. XIX. 70, 71.

The house of this man,	{ ἡ οἰκία τούτου.
Not <i>this</i> man's house, but <i>that</i> man's,	{ τούτου ἡ οἰκία.
Not <i>their</i> cloaks, but <i>ours</i> ,	οὐχ ἡ τούτου οἰκία, ἀλλ' ἡ ἐκείνου.
Not only that man's cloak, but this man's,	οὐχ αἱ ἐκείνων χλαῖναι, ἀλλ' αἱ ἡμέτεραι.
Not in <i>our</i> chest, but in <i>his</i> .	οὐ μόνον ἡ ἐκείνου χλαῖνα, ἀλλ' ἡ τούτου.
	οὐκ ἐν τῇ ἡμετέρᾳ χηλῷ, ἀλλ' ἐν τῇ ἐκείνου.

122. EXERCISES.

I. Render into English.

Ὁ πῖλός μου ;—Πότερον ὁρῶ τὸν ἐμὸν πῖλον, ἢ τὸν σόν ;—Τὸν τίνος πῖλον ὁρῶ ;—Οὔτε τὸν ἐμὸν ὁρῶ, οὔτε τὸν τοῦ ἐμπόρου.—Τίς ὁρᾷ τὸν τούτου πῖλον ;—Οὐδεὶς ὁρᾷ οὔτε τὸν τούτου, οὔτε τὸν τοῦ ἐτέρου.—Ταώς.—Ὁ ἐμὸς ταώς.—Οὐχ ὁ ἐμὸς ταώς, οὐδὲ ὁ τοῦ πλουσίου ἐργάτου.—Τίνος ἐστὶν ὁ καλὸς ταώς ;—Οὔτε ἡμέτερός ἐστίν, οὔτε ὑμέτερος, ἀλλὰ τοῦ ἱατροῦ.—Πότερον ἔχεις τὸ τοῦ ἐμπόρου χρυσοῦν ποτήριον, ἢ τὸ ἐμὸν ;—Οὔτε τὸ σὸν ποτήριον ἔχω, οὔτε τὸ ἐκείνου, ἀλλὰ τὸ ἐπὶ τῆς

ἀργυρᾶς τραπέζης.—Εἰσὶν αἱ καλὰί κόραι ἐν τοῖς κήποις ἡμῶν;—Οὐκ ἐν τοῖς ἡμετέροις κήποις εἰσὶν, ἀλλ' ἢ ἐν τοῖς ἐπὶ τῷ ποταμῷ, ἢ ἐν τοῖς τοῦ ἐμοῦ ἀδελφοῦ.—Πόσαι βίβλοι εἰσὶν ἐν τῇ χειρὶ τούτου.—Οὐ τοσαῦται ἐν τῇ τούτου χειρὶ, ὅσαι ἐν τῇ ἐκείνου.—Πότερα τοῦ διδασκάλου εἰσὶν αἱ βίβλοι αὗται, ἢ τοῦ μαθητοῦ;—Οὐ τοῦ μαθητοῦ εἰσιν, ἀλλὰ τοῦ διδασκάλου.

II. *Render into Greek.*

Where lies your silver?—Our silver lies on the table.—The silver lies not on our table, but yours.—Not on your table, nor on the rich merchant's.—How much gold is there in our chest?—Not so much in our chest as in yours.—The cup of this man.—*That* man's cup, not this man's.—There is not so much wine in that man's cup as in mine.—Who of us (τίς ἡμῶν) drinks wine?—Nobody drinks it.—What sort of wine does this merchant drink?—He drinks such as he has.—Does the thief take the gold?—He takes it.—Whose gold does he take?—He takes either the young man's or the laborer's.—He either takes that man's gold, or this man's.—The thieves take neither our purple garments, nor yours.—The morning.—On the same evening.—The noon is not so beautiful as the morning.—Before the morning.—Instead of us.

THIRTY-THIRD LESSON.

123. *Reflexive Pronouns.*

ἐμαυτοῦ, of myself, (from ἐμοῦ, of me, and αὐτοῦ, self).


Sing.	Plur.
G. ἐμαυτοῦ, ἧς, <i>of myself,</i>	ἡμῶν αὐτῶν, <i>of ourselves.</i>
D. ἐμαυτῷ, ᾧ, <i>to, for myself,</i>	ἡμῖν αὐτοῖς, αἷς, <i>to, for ourselves.</i>
A. ἐμαυτόν, ἥν, <i>myself,</i>	ἡμᾶς αὐτούς, ᾧς, <i>ourselves.</i>

σεαυτοῦ (σαντοῦ), of yourself.

G. σεαυτοῦ, ἧς, <i>of yourself, &c.</i>	ὑμῶν αὐτῶν, <i>of yourselves &c.</i>
D. σεαυτῷ, ᾧ,	ὑμῖν αὐτοῖς, αἷς,
A. σεαυτόν, ἥν,	ὑμᾶς αὐτούς, ᾧς.

ἐαυτοῦ (αὐτοῦ), of himself.

G. ἐαυτοῦ, ἧς, <i>of himself,</i>	ἐαυτῶν (αὐτῶν) <i>of themselves.</i>
D. ἐαυτῷ, ᾧ,	ἐαυτοῖς, , αἷς (αὐτοῖς, αἷς).
A. ἐαυτόν, ἥν, ὅ,	ἐαυτούς, ᾧς, ᾧ (αὐτούς &c.)

 Distinguish carefully between

αὐτοῦ, *of him, of self,* and, αὐτοῦ (= ἐαυτοῦ) *of himself (reflexive)*
 αὐτῆς, *of her, of self,* “ αὐτῆς (= ἐαυτῆς) *of herself.*
 αὐτούς, *them, selves,* “ αὐτούς (= ἐαυτούς) *themselves.*

Thus,

ἡ ψυχὴ αὐτοῦ,	}	his soul (the soul of him).
ἡ αὐτοῦ ψυχὴ,		his own soul (the <i>of-himself</i>
ἡ ψυχὴ ἡ αὐτοῦ		soul).
ὁρῶ αὐτόν,		I see him.
ὁρᾷ αὐτόν or ἐαυτόν,		he sees himself.

ὁρῶ ἑμαυτόν,
 τίς ἑαυτὸν ὁρᾷ,
 οὐδεὶς τὴν ἑαυτοῦ ψυχὴν ὁρᾷ,
 ἐν ταῖς ἡμετέραις αὐτῶν οἰ-
 κίαις,

I see myself.
 who sees himself?
 nobody sees his own soul.
 in our own houses.

I see both you and myself,
 You have both your own cloak
 and mine,
 You have both your own and
his,
 The merchant has neither his
 own nor mine,

ὁρῶ καὶ σὲ καὶ ἑμαυτόν.
 ἔχεις τὴν τε σεαυτοῦ χλαῖναν,
 καὶ τὴν ἐμήν.
 τὴν τε σεαυτοῦ ἔχεις, καὶ τὴν
 ἐκείνου.
 ὁ ἔμπορος οὔτε τὴν αὐτοῦ ἔχει,
 οὔτε τὴν ἐμήν.

 Distinguish carefully the following uses of *his*.

- | | |
|--|--|
| (a) The merchant has his
cloak, | ὁ ἔμπορος τὴν χλαῖναν ἔχει. |
| (b) I have his cloak, | ἐγὼ ἔχω τὴν χλαῖναν αὐτοῦ. |
| (c) I have not <i>his</i> cloak, but
yours, | οὐ τὴν ἐκείνου χλαῖναν ἔχω,
ἀλλὰ τὴν σήν. |
| (d) He has not <i>his</i> = his own,
cloak, but his friend's, | οὐ τὴν ἑαυτοῦ ἔχει χλαῖναν,
ἀλλὰ τὴν τοῦ φίλου. |

(a) *His* unemphatic and referring to the immediately preceding subject, and therefore expressed only by the Art.

(b) *His* unemphatic, but not referring to the subject of the preceding verb, and expressed therefore by the unemphatic αὐτοῦ, of him.

(c) *His*, emphatic and contrasted,—ἐκείνου, or τούτου.

(d) A loose and inaccurate use of *his* for *his own*—ἑαυτοῦ.

ὁ ξένος, ου,	<i>the stranger.</i>
ὁ ἄγγελος, ου,	<i>the messenger.</i>
βαίνω, εις, ει,	} <i>I walk, go.</i>
βαδίζω, εις, ει,	
λέγω, εις, ει, &c.	<i>I speak, say.</i>

λέγω τινί,	} <i>I speak to some one.</i>
λέγω πρὸς τινα,	
τίνι λέγεις;	
πρὸς τίνα λέγεις;	
τίνα ὁδὸν βαίνει;	
ταύτην τὴν ὁδὸν βαδίζω,	
ἐν τοῖς ἀγροῖς βαδίζομεν,	<i>I speak to or before some one.</i>
	<i>to whom do you speak?</i>
	<i>what road do you go?</i>
	<i>I walk this road.</i>
	<i>we walk in the fields.</i>

124. *περί, about, around.* A Preposition.
περὶ τοῦ, τῷ, τόν, (Governs Gen. Dat. Acc.)
περὶ τοῦ, about the, concerning the.

λέγω περὶ τούτων,	} <i>I speak concerning these things.</i>
περὶ σοῦ λέγομεν,	
περὶ τῆς ἀδελφῆς γράφω,	
	<i>we speak about, concerning you.</i>
	<i>I write about my sister.</i>

ἀπὸ τοῦ, ἐκ τοῦ,	} <i>from the, out from the.</i>
ἐν τῷ, εἰς τόν,	
ἀντὶ τοῦ, πρὸ τοῦ,	
ἐπὶ τοῦ, ἐπὶ τόν,	
ἐπὶ τῷ, πρὸς τόν,	
σὺν τῷ, περὶ τοῦ,	
	<i>in the, into the.</i>
	<i>instead of, for the; before the.</i>
	<i>on the; on to the.</i>
	<i>at or by the; to the.</i>
	<i>with the; concerning the.</i>

Render,

I come from the hill, out of the plain.

The ball lies in the chest, or falls into the fountain.

The messenger comes instead of the stranger.

The cows lie before the gate.

The young men sit on the roof or throw the ball
on to it.

The girl plays by the river, or near the tree.

We send these letters to the strangers.

Nobody comes with me except my brother.

We say or write these things (ταῦτα) concerning
ourselves.

125. EXERCISES.

I. *Render into English.*

Λέγω περὶ ἑμαυτοῦ.—Ὁ πατήρ ταῦτα οὐ περὶ
ἡμῶν λέγει, ἀλλὰ περὶ αὐτοῦ.—Τί περὶ σεαυτοῦ
λέγεις ;—Οὐδὲν ἀγαθὸν περὶ ἑμαυτοῦ λέγω.—Οὐ
περὶ σοῦ λέγει ὁ ἄγγελος, ἀλλὰ περὶ ἡμῶν.—Τί-
νες ταῦτα περὶ ἑαυτῶν λέγουσιν ;—Οὔτοι οἱ ξένοι
ταῦτά τε καὶ ἄλλα τοιαῦτα περὶ ἑαυτῶν λέγου-
σιν.—Πρὸς τίνα γράφει ὁ πατήρ ;—Πρὸς τὸν υἱὸν
γράφει.—Οὐ πρὸς τὸν ἑαυτοῦ υἱὸν γράφει, ἀλλὰ
πρὸς τὸν ἐμόν.—Τίνι ταῦτα λέγει ὁ ἄγγελος ;—
Ἡ ἐμοί, ἢ σοὶ λέγει ταῦτα.—Ὁ ξένος ταῦτα πρὸς

τὸν ἄγγελον λέγει.—Ἡμεῖς αἰὲ τὰ αὐτὰ (the same things) περὶ τῶν αὐτῶν λέγομεν.—Ταῦτα λέγω ἀντὶ ἐκείνων.—Τίνος ἐστὶν αὕτη ἡ βακτηρία;—Ἔστι τοῦ ἀγγέλου.—Ὁ ἄγγελος ἔχει τὴν ἐμὴν βακτηρίαν ἀντὶ τῆς ἑαυτοῦ.—Ὁ ξένος ἔχει τὴν ἑαυτοῦ χλαῖναν ἀντὶ τῆς τοῦ ἀγγέλου.—Ὁ κακὸς ἑαυτὸν φεύγει.—Οἱ κακοὶ οὐ μόνον τοὺς ἀγαθοὺς ἀλλὰ καὶ ἑαυτοὺς φεύγουσιν.

II. *Render into Greek.*

Of myself.—My own hat (the *of-myself* hat).—Not *my* hat, but *yours*.—I have not your hat, but my own.—Whence comes the stranger?—He comes from his (the) house.—He comes from his own house.—We come not from *our* house but from *his*.—To whom does the messenger speak?—He speaks to me.—He speaks to himself.—These messengers speak to themselves.—We write letters to ourselves.—Nobody writes to the stranger except me.—The stranger writes instead of me.—I speak concerning these things.—Who else speaks concerning the same things?—Nobody else.—The young man writes concerning his sister.—What do the good pursue?—They pursue wisdom.—The bad not only shun wisdom, but pursue evil.—They pursue evil instead of good.—Evil comes before good.—Whither do you walk?—We walk into the fields.

THIRTY-FOURTH LESSON.

126. μέγας, *great, large*. (Irreg. in the Sing.)

SING.			
N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
V.	μέγα	μεγάλη	μέγα
DUAL			
N. A. V.	μεγάλῳ	μεγάλα	μεγάλῳ
G. D.	μεγάλῳιν	μεγάλαιν	μεγάλῳιν
PLUR.			
N.	μεγάλοι	μεγάλαι	μεγάλα
G.	μεγάλων	μεγάλων	μεγάλων
D.	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα
V.	μεγάλοι	μεγάλαι	μεγάλα

A large table,
Great wisdom,
Something great,
I have nothing great,
These great things,
These things are both beautiful and great,
These evils are so great,

μεγάλη τράπεζα.
μεγάλη σοφία.
μέγα τι.
οὐδὲν ἔχω μέγα.
ταῦτα τὰ μεγάλα.
ταῦτα καλὰ τέ ἐστι καὶ μεγάλα.
ταῦτα τὰ κακὰ τηλικαῦτα.

127. ἀλλήλων, *of each other, of one another.*

	Dual		Plur.
G. D.	ἀλλήλοις, αἰς, οἰς,	G.	ἀλλήλων, ων, ων.
A.	ἀλλήλω, ἄ, ω,	D.	ἀλλήλοις, αἰς, οἰς.
		A.	ἀλλήλους, ἄς, ἄ.

128.	πολλάκις,	<i>many times, often, frequently.</i>
	ἐνίοτε,	<i>sometimes.</i>
	βλάπτω, εἰς,	<i>I hurt, harm, injure.</i>
	ἤκω, εἰς δε.	<i>I am come, have come.</i>
	ἤδη,	<i>(at the time)=already, immediately.</i>
	οὐπω,	<i>not yet.</i>
	φανερός, ἄ, όν,	{ <i>visible, manifest, clear.</i>
	δῆλος, η, ον,	

ταῦτα οὐπω φανερά ἐστιν,	these things are not yet manifest.
ὁ ἄγγελος ἤδη ἤκει,	the messenger has already come.
πολλάκις ἡμᾶς αὐτοὺς βλάπτομεν,	we frequently harm ourselves.
οἱ κακοὶ ἀεὶ ἀλλήλους βλάπτουσιν,	the wicked always harm each other.

τί λέγεις, ὦ νεανία;	what do you say, young man?
τίς εἶ, ὦ ξένε;	who are you, stranger?

REM.—In Greek prose ὦ is commonly employed in respectful address.

129. EXERCISES.

I. *Render into English.*

Μέγας ἵππος.—Ὁ ἵππος μέγας ἐστίν.—Ἡμεῖς ἐν μεγάλῳ πεδίῳ ἐσμέν.—Τοῦτο τὸ δένδρον μέγα τε καὶ ὑψηλόν ἐστιν.—Τίς περὶ τούτων λέγει;—Οὐ περὶ τούτων, ἀλλὰ περὶ ἀλλήλων λέγομεν.—Οἱ κακοὶ ἀεὶ ἀλλήλους διώκουσιν.—Ὁ κακὸς τὴν ἑαυτοῦ ψυχὴν βλάπτει.—Πολλάκις οἱ κακοὶ ἑαυτοὺς βλάπτουσιν.—Οὐ μόνον ἄλλους βλάπτουσιν οἱ ἄδικοι, ἀλλὰ καὶ ἑαυτοὺς.—Τί ῥίπτει ὁ παῖς;—Ὁ παῖς ἐνίοτε σφαῖραν ῥίπτει.—Οὐκ ἤδη ἤκει ὁ ἄγγελος;—Ναί, ἤδη ἤκει.—Οὐπω ἤκει ὁ ἡμέτερος ἄγγελος;—Ταῦτα οὐπω φανερά ἐστιν.—Πότε ἔρχονται οἱ ἄγγελοι;—Πρὸ ἡμέρας ἔρχονται.—Ὁ ξένος ἔρχεται πρὸς ἡμᾶς ἅμα τῇ ἡμέρᾳ.

II. *Render into Greek.*

We speak concerning one another.—I do not speak concerning you, nor you concerning me.—This (man) always speaks about (concerning) the same things (περὶ τῶν αὐτῶν).—Whom do the wicked flee?—They flee both each other and themselves.—They harm their own souls.—The good harm neither themselves, nor others.—Who is great?—God alone is great.—God alone is both great and high.—A large tree.—I see a great tree on the hill.—The messenger is already coming.—These things

are not yet evident.—God is not manifest to men (*φανερὸς τοῖς ἀνθρώποις*).—The wise are always happy.—This teacher is sometimes wise.—The maiden frequently writes letters to her (the) brother.—Nobody sees his own soul.—Nobody sees God except the good (man).—God alone sees the soul.—Is the soul immortal or not?—The soul is immortal.

THIRTY-FIFTH LESSON.

130. *πολύς, much. Plur. many.*

SING.			
N.	<i>πολύς</i>	<i>πολλή</i>	<i>πολὺ</i>
G.	<i>πολλοῦ</i>	<i>πολλῆς</i>	<i>πολλοῦ</i>
D.	<i>πολλῷ</i>	<i>πολλῇ</i>	<i>πολλῷ</i>
A.	<i>πολύν</i>	<i>πολλήν</i>	<i>πολὺ</i>
V.	<i>πολὺ</i>	<i>πολλή</i>	<i>πολὺ</i>
DUAL.			
N. A. V.	<i>πολλώ</i>	<i>πολλά</i>	<i>πολλώ</i>
G. D.	<i>πολλοῖν</i>	<i>πολλαῖν</i>	<i>πολλοῖν</i>
PLUR.			
N.	<i>πολλοί</i>	<i>πολλαί</i>	<i>πολλά</i>
G.	<i>πολλῶν</i>	<i>πολλῶν</i>	<i>πολλῶν</i>
D.	<i>πολλοῖς</i>	<i>πολλαῖς</i>	<i>πολλοῖς</i>
A.	<i>πολλούς</i>	<i>πολλάς</i>	<i>πολλά</i>
V.	<i>πολλοί</i>	<i>πολλαί</i>	<i>πολλά</i>

πολὺς χρόνος,	}	much time, a long time.	
ἐν πολλῷ χρόνῳ,		in much time, in a long time.	
πολλοί,		many persons.	
πολλά,		many things.	
οὐ τοσαῦτα—ὅσα		}	not so many things—as.
οὐχ οὕτω πολλά—ὅσα			
πολλὰ καὶ καλὰ,		many beautiful things.	
(α) πολλὰ καὶ ὑψηλὰ δένδρα,		many high trees.	

(α) REM.—πολύς connected with another Adj. generally takes καί, and; as, many golden baskets, πολλὰ καὶ χρυσᾶ κα-
νᾶ. But not with ἄλλος, τοιοῦτος &c. as,

τοιαῦτα πολλά,	many such things.
ἄλλοι πολλοί,	many others.
ἄλλα πολλά,	many other things.
ἄλλα τοιαῦτα πολλά,	many other such things.
πολλοὶ τούτων,	many of these persons.
πολλὰ τούτων,	many of these things.

οὐδεὶς ἡμῶν,	no one of us.
οὐδὲν τοιοῦτον,	no such thing.
οὐδὲν τῶν τοιούτων,	nothing or none of such things.
οὐδὲν τούτων,	nothing or none of these things.
πολλοὶ τῶν ἐμπόρων,	many of the merchants.
τίς τῶν ἐμπόρων;	who of the merchants?

οἱ σὺν ἡμῖν,	those with us.
οἱ νῦν,	those of the present time.
οἱ πάλαι,	they of old, the men of old.

131. ὀλίγος, η, ον, *a little, little.*

ὀλίγοι, Plur. *a few, few.*

ὀλίγος, little in quantity, opposed to πολὺς, much.

μικρὸς, little in size,

"

μέγας, large, great.

So Plur. ὀλίγοι, few,

"

πολλοί, many.

μικροί, small,

"

μεγάλοι, large.

μέγας ἢ μικρὸς κήπος,
πολὺς ἢ ὀλίγος οἶνος,
πολλοὶ ἢ ὀλίγοι ἄνθρωποι,
ὀλίγος χρόνος,
μικρὸς χρόνος,
ὀλίγον χρόνον μένει,
ὀλίγας ἡμέρας μόνας μένει,
ὀλίγον τι,
ὀλίγοι τινές,
οὐκ ὀλίγοι,
οἱ πολλοί,
οἱ ὀλίγοι,

a large or small garden.

much or little wine.

many or few men.

a little time.

he stays (during) a little time.

he stays only a few days.

some little.

some few.

not a few = many.

the many.

the few.

132. EXERCISES.

I. Render into English.

Πολὺς χρυσός.—Οὐ τοσοῦτος χρυσὸς ὅσος ἄργυρος.—Μόνος ὀλίγος ἄργυρος.—Ὁ ἐν τῇ χηλῷ ἄργυρος πολὺς ἐστίν.—Πολλὰ καὶ καλὰ ἀργυρᾶ ποτήρια.—Ὁ ἐν τῷ ἐμῷ ποτηρίῳ χρυσὸς ὀλίγος ἐστίν.—Πότερον ἔχει ὁ ξένος πολὺν χρυσόν, ἢ ὀλίγον ;—Μόνον ὀλίγον ἔχει.—Πολλαὶ ἡμέραι.—Πόσας ἡμέρας μένει ὁ φίλος σου ;—Οὐ πολλὰς ἡμέρας.—Ὁ ἐμὸς φίλος οὐ τοσαύτας ἡμέρας μένει

ὅσας ὁ σός.—Οὗτος τοιαῦτα πολλὰ λέγει.—Οὐ μόνον ταῦτα, ἀλλὰ καὶ πολλὰ τοιαῦτα ἄλλα λέγουσιν.—Πόσον χρόνον γράφει ὁ πατήρ ἡμῶν ; —Οὐ πολὺν χρόνον.—Πολλοὶ τῶν ἀγγέλων τὰ τοιαῦτα λέγουσι περὶ ἐμοῦ.—Οἱ κακοὶ οὐκ ὀλίγοι εἰσὶν.—Οἱ ἀγαθοὶ οὐ τοσοῦτοί εἰσιν ὅσοι οἱ κακοί.—Ἐν τούτῳ τῷ πεδίῳ εἰσὶ πολλαὶ καὶ καλαὶ μηλέαι καὶ συκαῖ.—Οἱ σὺν ἡμῖν εἰσι πολλοί.—Οἱ σὺν τούτοις οὐ τοσοῦτοί εἰσιν ὅσοι οἱ σὺν ἐκείνοις.—Οἱ πάλαι ἄνθρωποι οὐκ ἦσαν οὕτω πολλοὶ οὐδὲ οὕτω σοφοὶ ὥς οἱ νῦν.

II. *Render into Greek.*

The few.—Only the few are wise.—The many are not wise.—The many are neither wise, nor good, nor happy.—Not a few came with us.—They stay a long time.—These (men) stay many days.—They either come before morning or in the evening.—In this time they flee.—There is a little wine in the cup.—There are a few cups on the table.—There are not so many cups as balls.—Many of the merchants are rich.—None of the workmen either (οὗτε) says or (οὗτε) writes these things concerning me.—The brother writes many such things concerning us to his sister.—There is a little gold either on, or in the silver chest.—Gold instead of silver.—A white hat instead of a purple cloak.—The cows either lie before the gate, or run on to the hill, or into the pasture.—Not a few cows.

THIRTY-SIXTH LESSON.

133. ἀκούω, εις, &c. *I hear.*
 εὐρίσκω, εις, *I find.*
 ἐσθίω, εις, *I eat.*
 ὁ ἄρτος, ον, *the bread, bread, Plur. loaves.*
 ὁ πυρός, οῦ, *the wheat, wheat.*
 ὁ σῖτος, ου, *corn, grain, food.*
 ἡ φωνή, ῆς, *the voice.*
 ἡ βροντή, ῆς, *the thunder.*
 ἡ ἀστράπή, ῆς, *the lightning.*

What do you eat?
 I eat bread,
 I send these loaves,
 What do you hear?
 I hear a voice,
 Whom do we hear?
 You hear the messenger,
 They hear this man,
 They hear these things,

τί ἐσθίεις;
 ἄρτον ἐσθίω.
 πέμπω τοὺς ἄρτους τούτους.
 τί ἀκούεις;
 φωνὴν ἀκούω.
 τίνος ἀκούομεν;
 τοῦ ἀγγέλου ἀκούετε.
 τούτου ἀκούουσιν.
 ἀκούουσι ταῦτα.

134. *Rule.*—ἀκούω usually governs the Acc. of the *sound*, or thing heard, and the Gen. of the *source* whence the sound proceeds; thus,

ἀκούω τὴν βροντὴν,
 ἀκούω τοῦ νεανίου,

I hear the thunder.
 I hear (*from*) the young man
 (*the source*).

ἀμφότερος, α, ον, *both*.

ἕκαστος, η, ον, *each, each one*.

ἀμφότερα ταῦτα καλὰ ἐστίν, οἱ ἔμποροί εἰσιν ἀμφότεροι πλούσιοι, ἑκάστη ἡμέρα, ἑκάστη ἡ ἡμέρα, ἡ ἡμέρα ἑκάστη,	both these things are beautiful. the merchants are both rich. } each day.
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ἡ χώρα, ας, *the region, country*.

ἡ γῆ, *the earth, land*.

γῆ, *earth*, is used only in the Sing.

G. γῆς, D. γῆ, A. γῆν, V. γῆ.

135. ἀνά, *up, back, over*. A Preposition.

ἀνὰ τόν, (Governs only the Acc.)

ἀνὰ τὸν ῥοῦν, ἀνὰ τὴν χώραν, ἀνὰ τὴν γῆν,-	up the stream. over = <i>throughout</i> the country. <i>throughout</i> the earth, the land.
--	---

From the,
Out of the,
Instead of, for, the,
Before the,
In the,
With the,
On the,
At, by the,
On to the,
Into the,
To the,
Concerning the,
Throughout the,

ἀπὸ τοῦ.
ἐκ τοῦ.
ἀντὶ τοῦ.
πρὸ τοῦ.
ἐν τῷ.
σὺν τῷ.
ἐπὶ τοῦ.
ἐπὶ τῷ.
ἐπὶ τόν.
εἰς τόν.
πρὸς τόν.
περὶ τοῦ.
ἀνὰ τόν.

Render,

ἀπὸ τῆς χώρας, ἐκ τῶν χωρῶν.
 ἀστραπὴ ἀντὶ βροντῆς.
 ἢ πρὸ τῆς στοᾶς, ἢ ἐν τῇ χηλῇ.
 κάθημαι σὺν τῇ ἀδελφῇ ἐπὶ τῇ κρήνῃ.
 παίζουσιν ἐπὶ τῶν πετρῶν καὶ τρέχουσιν ἐπὶ τοὺς λόφους.
 τὰ μῆλα εἰς τὸν ῥοῦν πίπτει.
 πέμπομεν πρὸς τὸν διδάσκαλον.
 γράφω πρὸς σὲ περὶ τούτων.
 τὴν βροντὴν ἀνὰ τὴν χώραν ἀκούουσιν.
 οἱ ἵπποι τρέχουσιν ἀνὰ τὸ πεδίον.

136. EXERCISES.

I. *Render into English.*

Τί ἀκούεις;—Φωνὴν ἀκούω.—Τὴν τίνοσ;—
 Τὴν τοῦ ἀδελφοῦ.—Πότερον ἀκούω τὴν βροντὴν,
 ἢ τὴν ἀστραπὴν ὁρῶ;—Τὴν βροντὴν ἀκούεις.—Ἡ
 βροντὴ ἐστὶ φωνὴ τοῦ θεοῦ.—Οἱ ἀνὰ τὴν γῆν τὴν
 βροντὴν ἀκούουσιν.—Ἀνὰ ταύτην τὴν χώραν
 ταύτας τὰς φωνὰς ἀκούουσιν.—Τί εὐρίσκεις;—
 Εὐρίσκω πολὺν ἄρτον ἐν τῇ χηλῇ.—Ὁ παῖς εὐρίσκει
 πολὺν καὶ ἀγαθὸν σῖτον ἐπὶ τῆς τραπέζης.—
 Ἡ παῖς εὐρίσκει τε καὶ ἐσθίει ἄρτον.—Οὗτοι οἱ
 σοφοὶ οὔτε ἄρτον ἐσθίουσιν, οὔτε οἶνον πίνουσιν.

—*Ἡμεῖς ἀμφοτέροισι ἄρτον ἐσθίομεν.*—*Ὅρῶ πολὺν χρυσοῦν πυρὸν ἐν τῷ πεδίῳ.*—*Ἐκαστος τῶν νεανιῶν πολὺν πυρὸν ἐν τῷ κανῶ ἔχει.*—*Ἡ κόρη ἀκούει τὴν τῆς βροντῆς φωνὴν καὶ τρέχει.*—*Ποῖ τρέχει;*—*Εἰς τὸν κῆπον.*—*Εἰς τὸν τίνος κῆπον;*—*Ἡ εἰς τὸν ἑαυτῆς κῆπον τρέχει, ἢ εἰς τὸν τοῦ ἐμπόρου.*—*Ἡ ἀστραπὴ φανερά ἐστίν.*—*Ὁ ἄρτος ἐστὶν ἀγαθός.*—*Τίνος ἀκούετε;*—*Ἀκούομεν τοῦ σοφοῦ διδασκάλου.*—*Ὁ νεανίας τοῦ διδασκάλου ἀκούει.*—*Οἱ μαθηταὶ τὴν τοῦ διδασκάλου φωνὴν ἀκούουσιν.*

II. *Render into Greek.*

What does the boy hear?—He hears a voice.—What voice does he hear?—He hears his teacher's.—What else does he hear?—He hears nothing else except the thunder.—Who hears the stranger?—Nobody except me hears him.—Throughout the earth we hear the voice of God.—What does the young man find?—He finds hares.—He finds and catches peacocks instead of hares.—Much and beautiful wheat.—This wheat is not so good as mine.—Mine is not so good as my brother's.—What do I see?—I see the lightning.—Nobody sees any thing except the lightning.—The young men eat much corn.—They both eat bread and drink wine.—Wine harms the mind of the young man.—Young man, wine harms the soul.

THIRTY-SEVENTH LESSON.

137. *Verbs compounded with Prepositions.*

ἀποπέμπω, *I send away, send back.*
 ἐκπέμπω, *I send out.*
 εἰσπέμπω, *I send in.*
 συμπέμπω, *I send along with.*
 ἀπέρχομαι, *I come, go away, depart.*
 ἐξέρχομαι, *I go out, go forth.*
 εἰσέρχομαι, *I come or go in, I enter.*
 συνέρχομαι, *I come along with, come together.*
 ἀναβαίνω, *I go up, ascend.*

Observe, συμπέμπω for συνπέμπω (σύν and πέμπω),
 ἀπέρχομαι from ἀπό (ἀπ') and ἔρχομαι.

ἀποπέμπω σε ἀπὸ τῆς οἰκίας,	I send you away from the house.
ἐκπέμπω τὸν ἄγγελον ἐκ τῆς κώμης,	I send forth the messenger out of the village.
οἱ ἄνθρωποι συνέρχονται,	the men come together.
ἡμεῖς τῷ νεανίᾳ συνερχόμεθα,	we come along with the young man.
εἰς τὴν οἰκίαν εἰσέρχονται,	they enter into the house.
ἀναβαίνω ἐπὶ τὸν λόφον,	I ascend (on to) the hill.
ἀναβαίνει ἐπὶ τὸν ἵππον,	he mounts his horse.

138. πῶς ; *how ?*
 εὖ, *well.*
 καλῶς, *beautifully, excellently.*
 κακῶς, *badly.*
 δικαίως, *justly.*
 οὐ κακῶς, *not badly = well.*

πῶς γράφεις ;
 εὖ γράφω,
 πῶς ταῦτα ἔχει ;

ταῦτα εὖ ἔχει,

τὰ ἐμὰ οὐκ εὖ ἔχει,
 καλῶς λέγεις,
 ταῦτα εὖ λέγεις,

how do you write ?

I write well.

in what condition are these
 things? (how do these
 things have themselves?)
 these things are in good condi-
 tion.

my affairs are not prosperous.

you speak excellently.

you say these things well.

139. EXERCISES.

I. Render into English.

Ὁ πατήρ τὸν νεανίαν ἀποπέμπει.—Ὁ διδάσ-
 καλος τὸν κακὸν νεανίαν ἐκ τῆς οἰκίας ἐκπέμπει.
 —Πέμπουσιν ἄγγελον καὶ συμπέμπουσι τὸν λευ-
 κὸν ἵππον.—Πότε ἔρχονται οἱ ξένοι;—Ἐωθεν
 ἔρχονται καὶ ἐσπέρας ἀπέρχονται.—Αἱ κόραι ἅμα
 τῇ ἡμέρᾳ ἀπέρχονται.—Ὁ ἀδελφός μου εἰσέρχεται
 εἰς ταύτην τὴν καλὴν οἰκίαν.—Σὺν τίνι εἰσέρχε-
 ται;—Σὺν τῇ ἐμῇ ἀδελφῇ καὶ πολλαῖς ἄλλαις
 κόραις.—Τίς ἀναβαίνει ἐπὶ τοῦτον τὸν ἵππον;—
 Ὁ νεανίας ἐπ' αὐτὸν ἀναβαίνει.—Οἱ νεανίαὶ σὺν
 τοῖς ἵπποις ἐπὶ τοὺς λόφους ἀναβαίνουσιν.—Πῶς

ἐπιστολὰς γράφουσιν;—Ἐνίστε καλῶς γράφουσιν.
—Δικαίως λέγεις.—Ὁ ἱατρὸς ταῦτα οὐ δικαίως
λέγει.—Τὰ ἐμὰ κακῶς ἔχει.—Τὰ ἐμὰ οὐχ οὕτω
κακῶς ἔχει ὡς τὰ τοῦ ἀγγέλου.—Ταῦτα εὖ ἔχει.

II. *Render into Greek.*

Whom do you send away?—I send away my son.—
The teacher sends away his scholar.—Not his own
scholar but mine.—We send this horse out of the pas-
ture.—My father and mother enter into the village.—
Both I and you mount the horse.—Who else mounts the
horse?—Nobody else.—Nobody except the young man.
—The young men depart before evening.—The horses
come together into the plain at dawn.—Early in the
morning.—A long day.—A beautiful evening.—How are
these things?—They are well (εὖ ἔχει).—The maiden
writes beautifully.—The bad (man) speaks badly.—The
good (man) speaks well.—The just (man) always speaks
justly.

THIRTY-EIGHTH LESSON.

140. *Greek Verbs.*

Greek Verbs have three *Voices*, Active, Passive, and
Middle; six *Modes*, Indicative, Subjunctive, Optative,
Imperative, Infinitive, and Participle; six *Tenses*, Pres-

ent and Imperfect, Perfect and Pluperfect, Future and Aorist; three *Numbers*, Singular, Dual, and Plural; and three Persons, First, Second, and Third.

REM.—A few verbs have in the Passive a seventh tense, viz. a Perfect Future.

141. *The Imperf. Ind. Act.*

Ends in *ον* with the augment (*σ*) prefixed.

γράφ-ω, *I write, am writing.*

ἔ-γραφ-ον, *I was writing, used to write.*

SING.

1. ἔ-γραφ-ον, *I was writing, used to write.*
2. ἔ-γραφ-ες, *you were writing, used to write.*
3. ἔ-γραφ-ε(ν), *he, she was writing, &c.*

DUAL

2. ἐ-γράφ-ετον, *you two were writing.*
3. ἐ-γραφέ-την, *they two were writing.*

PLUR.

1. ἐ-γράφ-ομεν, *we were writing.*
2. ἐ-γράφ-ετε, *you were writing.*
3. ἔ-γραφ-ον, *they were writing.*

So from any Act. Pres. in *ω*, commencing with a *Consonant*, form the Imperf. in *σ—ον*; as,

βλάπτω	ἔ-βλαπ-ον,	<i>I was hurting, used to hurt.</i>
τρέχω	ἔ-τρεχ-ον,	<i>I was running, used to run.</i>
βαδίζω	ἔ-βάδιζ-ον,	} <i>was walking, going, &c.</i>
βαίνω	ἔ-βαιν-ον,	

πίπτω	ἔπιπτον,	was falling, &c.
πέμπω	ἔπεμπον,	was sending.
παίζω	ἔπαιζον,	was playing.
διώκω	ἔδίωκον,	was pursuing.
φεύγω	ἔφευγον,	was fleeing.
ρίπτω	ἔρριπτον,	was throwing.

REM.—Observe *initial* ρ, after the augment, is doubled, and when doubled, the first ρ has the smooth breathing, the second the rough.

ὅτε, (ὅτ', ὅθ') *when* (Relative).
 ἄρτι, ἀρτίως, *just now*.

πότε ἔλεγες;	when were you speaking?
ἀρτίως ἔλεγον,	I was speaking just now.
ἔλεγον ὅτε ὑμεῖς ἐγράφετε,	I was speaking when you were writing.
χθὲς ἐβάδιζον ἐν τοῖς ἀγροῖς.	I was walking yesterday in the fields.
ἐπαίζομεν ἐσπέρας,	we were playing at evening.
ἐτρέχομεν τὴν ἡμέραν,	we were running during the day.

142. The Augment.

1. *Syllabic Augment*.—This is a prefixed unchanged to *all past* tenses of verbs beginning with a consonant. It is so called because it adds a *syllable*.

2. Temporal Augment.—When the verb begins with a *vowel*, the ϵ unites with this initial vowel, and if short, lengthens it, so that

α and ϵ , become η .

ι “ υ “ $\bar{\iota}$ and $\bar{\upsilon}$.

o “ ω .

$\alpha\iota$ “ $o\iota$ “ η “ φ , i. e. lengthening the α and o , and writing under, or *subscribing* the ι (called *subscript*).

$\acute{\alpha}\kappa o\upsilon\omega$, Imperf. $\eta\kappa o\nu o\nu$, *I was hearing, used to hear.*

$\epsilon\sigma\theta\acute{\iota}\omega$, “ $\eta\sigma\theta i o\nu$, *was eating.*

In a few verbs ϵ becomes $\epsilon\iota$, as $\epsilon\chi\omega$, $\epsilon\lambda\chi o\nu$.

But long vowels (except $\bar{\alpha}$) and frequently diphthongs remain unchanged; as

$\eta\kappa\omega$ Imperf. $\eta\kappa o\nu$, *had come, came.*

$\epsilon\upsilon\rho\acute{\iota}\sigma\kappa\omega$, “ $\epsilon\upsilon\rho i s\kappa o\nu$, *was finding.*

☞ This lengthening of the vowel increases the *time* or quantity; hence it is called the *Temporal Augment*.

Accent.—Observe, the Accent is thrown as far back as possible; as $\acute{\epsilon}\pi i\nu o\nu$, $\acute{\epsilon}\gamma\rho\alpha\phi o\nu$, $\acute{\epsilon}\gamma\rho\acute{\alpha}\phi e\tau e$.

143. EXERCISES.

I. Render into English.

*Ἔγραφον.—Πότε ἔγραφες;—Ἄρτι ἔγραφον.
—Ἔγραφον ὅτε οἱ νεανίαί ἐπαιζον.—Τί ἔγραφες;
—Ἐπιστολὴν ἔγραφον.—Πόσον χρόνον ἔγραφεν ὁ ἰατρός;—Τοσοῦτον χρόνον ὅσον ἡμεῖς ἐν τοῖς*

ἀγροῖς ἐβαίνομεν.—Πόσον χρόνον ἐκεῖ ἐβαίνετε;
 —Οὐ τοσοῦτον ὅσον ὑμεῖς τοὺς λαγῶς ἐδιώκετε.—
 "Οτε ἡμεῖς ἐν τοῖς κήποις ἤμεν, τότε ὁ πατήρ τὸν
 υἱὸν πρὸς τὴν κώμην ἔπεμπεν.—Ἡ σφαῖρα ἔπιπτεν
 ἐπὶ τὴν γῆν.—Ἡμεῖς πάλαι ταῦτα καὶ πολλὰ τοιαῦ-
 τα ἐλέγομεν.—Ἀμα τῇ ἡμέρᾳ ἔφευγον οἱ κλέπται.
 —Πότερον ἔφευγεν ἢ ἐδίωκεν ὁ ἐργάτης;—Οὔτε
 ἔφευγεν, οὔτε ἐδίωκεν, ἀλλ' ἐνταῦθα ἔμενε.—Τί
 ἀκούεις;—Οὐδὲν νῦν ἀκούω.—Χθὲς ἢ πρῶην
 τὴν βροντὴν ἤκουον.—Ἡμεῖς πάλαι ταύτας τὰς
 φωνὰς ἠκούομεν.—Οἱ ἀγαθοὶ πάλαι τὴν τοῦ
 θεοῦ φωνὴν ἤκουον.—Ὁ θεὸς πάλαι πρὸς τοὺς
 ἀγαθοὺς ἔλεγεν.—Τίς ταύτην τὴν φωνὴν ἀκούει;
 —Ἡμεῖς αὐτὴν ἀκούομεν.—Πάλαι οἱ κῆποι οὔτοι
 πολλὰ ῥόδα καὶ ἰᾶ εἶχον.

II. *Render into Greek.*

I was running.—Who else was running?—Nobody
 was running except me and the messenger.—I and
 the stranger were running.—You and the young man
 were pursuing the thief.—The thief was fleeing from the
 village, when these men (οὗτοι) were walking near the
 river.—The thief was fleeing when we were pursuing.—
 The teacher was speaking when the scholar was writing.
 —To whom was your mother writing these long letters?
 —To my good sister.—How many sisters have you?—
 I have not so many sisters as brothers.—I have not many
 sisters, I have only a few.—Formerly this (man) had

many sisters.—Formerly these apple-trees had many apples.—At that time (τότε) we used to hear the wise teacher.—These trees have not so many apples now as formerly.—This teacher formerly had not (οὐ πάλαι εἶχε) so many scholars as now.—Where was the girl finding roses?—Among the thorns of the garden.—Not among the thorns of the *garden*, but among those of the pasture.—In this same large garden.

THIRTY-NINTH LESSON.

144. (ὁράω), contr. ὁρῶ, *I see.*

Imperf. ἰώραον, “ ἰώρων, *I was seeing, used to see.*

Note. ἰώρων irreg. for ὤρων.

ἰώρων ταῦτα,
ἑμαυτὸν ἰώρων,

I was seeing these things.
I was seeing myself.

145. When the verb is compounded with a Preposition the augment usually comes between them, and the last vowel of the Preposition (if it end with a vowel) is elided, exc. περί; thus,

ἀνα-βαίνω, Imperf. ἀν-έ-βαινον, *was ascending, used to ascend*
ἀπο-ρρίπτω, “ ἀπ-έ-ρριπτον, *was casting away.*
ἀπο-φεύγω, “ ἀπ-έ-φευγον, *was fleeing away, escaping.*
ἐκ-ρίπτω, “ ἐκ-έ-ρριπτον, *I was throwing out, or forth.*

On that day,
On the same evening.
During those times,
During that same morning.

ἐκείνῃ τῇ ἡμέρᾳ.
τῇ αὐτῇ ἑσπέρᾳ.
τοὺς χρόνους ἐκείνους.
ἐκείνην τὴν αὐτὴν ἑω.

συλλέγω (σύν, λέγω) *I lay together, I collect.*

Imperf. συν-ἔλεγον, *was collecting, used to collect.*

βίβλους ἔτι συλλέγω,
ταῦτα οὐκέτι συλλέγω,
οὐκέτι,

I am still collecting books.
these things I no longer collect.
no longer.

Note.—λέγω means originally not *speak*, but *lay*;
hence συλλέγω, *lay together, collect.*

Note also συλ-λέγω for συν-λέγω, for euphony.

ἡ σοφία, ᾧς, *wisdom.*

ἡ ἀρετή, ἧς, (manly excellence) *virtue.*

θαυμάζω, εἰς, *I wonder at, admire.*

θαυμάζω σε,
θαυμάζω τὴν ἀρετὴν σου,

I wonder at you, I admire you.
I admire your virtue.

146. Generally the Predicate omits the Art.

ἡ ἀρετὴ σοφία ἐστίν,
ἡ σοφία ἀρετὴ ἐστίν,
ὁ νεανίας κλέπτης ἐστίν,
ὁ κλέπτης ἐστὶ νεανίας,
οὗτος ἐργάτης ἐστίν,
οὗτός ἐστιν ὁ ἐργάτης,

virtue is wisdom.
wisdom is virtue.
the young man is a thief.
the thief is a young man.
this person is a laborer.
this man is the laborer, i.e. the
laborer is this man.

147. EXERCISES.

Render into English.

Ποῦ ἦν ἐχθρὸς ὁ τεχνίτης ;—Ἡ ἐβάδιζεν ἐν τῷ πεδίῳ, ἢ ἀνέβαινε ἐπὶ τὸν λόφον.—Τίνα ὁδὸν ἐβάδιζεν ὁ ἄγγελος ;—Τὴν εἰς τὴν κώμην ἐβάδιζεν.—Ἡμεῖς ἐκείνην τὴν ἡμέραν ἐπιστολὰς ἐγράφομεν.—Ὁ παῖς τὰς σφαῖρας ἀπερῶριπτεν.—Ἡ κόρη συνέλεγεν εἰς τὸ κανοῦν ῥόδα καὶ ἰᾶ.—Ἐγὼ ἐώρων ταῦτα τὰ καλὰ ῥόδα.—Ἐκείνη τῇ αὐτῇ ἡμέρᾳ ἡμεῖς ἐν τῇ οἰκίᾳ σὺν ὑμῖν ἐμένομεν.—Ὁ νεανίας τὴν βακτηρίαν ἀπερῶριπτεν.—Ὁ ἔμπορος οὐ νῦν τοσοῦτον οἶνον πίνει ὅσον πάλαι ἔπινεν.—Ὁ διδάσκαλος βίβλους συλλέγει.—Οὐκέτι τοσαύτας βίβλους συλλέγει ὅσας πάλαι συνέλεγεν.—Ἡ ἀρετὴ σοφία ἐστίν.—Ἡ σοφία τοῦ διδασκάλου μεγάλη ἐστίν.—Πάλαι ἦσαν ἡμῖν πολλοὶ καὶ σοφοὶ διδάσκαλοι.—Θαυμάζω τὴν ἀρετὴν τοῦ νεανίου.—Τίς οὐ θαυμάζει τὴν τοῦ διδασκάλου σοφίαν ;—Ὁ θεὸς σοφός ἐστιν.—Ὁ θεὸς μόνος σοφός ἐστι καὶ μέγας.—Οὗτός ἐστιν υἱός μου.—Οὗτος ὁ ἐμὸς υἱὸς παῖς ἐστιν.

II. *Render into Greek.*

I throw away my ball.—The boy was throwing away his ball.—He was not throwing away his own ball, but mine.—We had not mine, but the merchant's.

—What was the young man saying?—He was saying nothing except this.—What were the young men pursuing?—Either a peacock or a squirrel.—The squirrel was fleeing (from) the young man.—What young man was he fleeing?—This same young man.—We were then sending these letters to the good stranger.—We do not now send so many letters as we formerly used to send.—What were you admiring?—I was admiring both the wisdom and the virtue of the teacher.—Who were playing among (in) the roses?—The maiden was either playing there, or at the spring.—The horse was running into the large pasture.—The stranger had much gold.—The horses were fleeing away (escaping).—I see myself.—I see my own hat, not yours.

FORTIETH LESSON.

148. *The Third Declension.*

Nouns of this Decl. are very numerous, and of all genders. The Gen. regularly ends in *ος*, but a few classes of nouns have the Attic ending *ως*.

Note.—Observe that any substantive.

with the Gen. $\left\{ \begin{array}{ll} \text{in } \alpha\varsigma \text{ or } \eta\varsigma & \text{is of the 1 Decl.} \\ \text{in } \omicron\nu, & \text{is of the 1 or 2 Decl.} \\ \text{in } \omicron\varsigma \text{ (or } \omega\varsigma) & \text{is of the 3 Decl.} \end{array} \right.$

ὁ μήν, the month.

SING.	DUAL	PLUR.
N. μήν G. μηνός D. μηνί A. μῆνᾱ V. μήν	N. A. V. μῆνε G. D. μηνοῖν	N. μῆνες G. μηνῶν D. μηνί(ν) (for μηνσίν) A. μῆνᾱς V. μῆνες

Quantity.—The terminations Dat. Sing. and Plur. ι, Acc. Sing. α, Acc. Plur. ας, are *short* ; ας in 1 Decl. is every where *long*, as νεανιᾱς, χώρῡς.

Accent.—The accent generally stands throughout, as far as the general rules of accentuation allow, on the same syllable as in the Nom. But most nouns of *one* syllable in Decl. 3, have in the Gen. and Dat. of all numbers the accent on the final syllable, and *ων* and *οιν* are circumflexed : see in μήν.

REM.—ν before σ is generally dropt, as in μην-σι, μηνι.

Decline like μήν,

ὁ σφήν, σφηνός, the wedge.
ὁ Ἕλλην, ηνος, the Greek.
οἱ Ἕλληνες (Plur.) the Greeks.

149. τίς ; who ? τί ; what ?

SING.	DUAL	PLUR.
N. τίς ; Neut. τί ; G. τίνος ; D. τίνι ; A. τινᾱ ;	N. A. τίνε ; G. D. τίνοιν ;	N. τίνες ; τίνα ; G. τίνων ; D. τίσι(ν) ; A. τινᾱς ; τινᾶ ;

So also *τις*, *some one, any one*, with a change of Accent.

SING.	DUAL	PLUR.
N. <i>τις</i> ; Neut. <i>τι</i> G. <i>τινός</i> D. <i>τινί</i> A. <i>τινά</i> , <i>τι</i>	N. A. <i>τινέ</i> G. D. <i>τινοῖν</i>	N. <i>τινές</i> , <i>τινά</i> G. <i>τινῶν</i> D. <i>τισίν</i> (?) A. <i>τινάς</i> <i>τινά</i>

τις ; *who?* always retains its accent unchanged.
τις *some one, &c.* is enclitic.

<i>τίς ἄνθρωπος ;</i> <i>ἄνθρωπός τις,</i> <i>τίνος ἀκούεις ;</i> <i>ἀκούω τινός,</i> <i>ἀκούομεν τι,</i>	<i>what man ?</i> <i>a certain man.</i> <i>whom do you hear ?</i> <i>I hear some one.</i> <i>we hear some thing.</i>
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150. *The way in which Enclitics lose their Accent.*

1 after <i>Oxytones</i> ,	<i>σκιὰ τις</i> <i>σκιὰ μου</i> <i>σκιαί τινες</i>	for <i>σκιὰ τις</i> " <i>σκιὰ μου.</i> " <i>σκιαί τινές.</i>
2. after <i>Perispomena</i> ,	<i>σκιῶν τε</i> <i>σκιῶν τινῶν</i> <i>σκιῶν μου</i>	" <i>σκιῶν τέ.</i> " <i>σκιῶν τινῶν.</i> " <i>σκιῶν μου.</i>
3 after <i>Paroxytones</i> ,	<i>οἰκία τις</i> <i>οἰκία μου</i> <i>οἰκίαι τινές</i>	" <i>οἰκία τις.</i> " <i>οἰκία μου.</i> " <i>οἰκίαι τινές.</i>
4. after <i>Properispomena</i> ,	<i>σφαῖρά τις</i> <i>σφαῖρά μου</i> <i>σφαῖραί τινες</i>	" <i>σφαῖρα τις.</i> " <i>σφαῖρα μου.</i> " <i>σφαῖραι τινές.</i>

5. after *Proparoxytones*, ἄνθρωπός τις for ἄνθρωπος τις.
 ἄνθρωπός μου “ ἄνθρωπος μου.
 ἄνθρωποί τινες “ ἄνθρωποι τινές.

☞ Observe that after *Paroxytones*, *dissyllabic* enclitics retain their accent, as οἰκίαι τινές.

REM.—If several enclitics succeed each other, they throw their accents back on each other; as, οἰκία τέ τις ἐστίν. Here τε has the accent of τις, and τις that of ἐστίν.

	παίω,	{	<i>I strike.</i>
	τύπτω,		
Imperf.	ἔπαιον,	{	<i>I was striking.</i>
	ἔτυπτον,		

τίνι παίεις;	with what do you strike?
σφύρα παίω,	I strike with a hammer.
τύπτω τῇ χειρί,	I strike with my hand.
τῇ γλώσσει λέγεις,	you speak with your tongue.

151. *Rule.*—The *instrument*, or that *with which* a thing is done, is put in the *Dat.*

Note.—Distinguish carefully between *with* denoting the *instrument*, and *with* denoting *accompaniment* (σύν); as,

σύν τίνι ἔρχεται;	with (along with) whom does he come?
ἔρχεται σύν τῷ φίλῳ,	he comes with his friend.
τίνι ἐσθίει;	with what does he eat?
οὐ τῇ γλώσσει ἐσθίει,	he does not eat with his tongue.

σχίζω, *I am splitting, I split.*
 ἔσχιζον, *was splitting, &c.*
 τὸ ξύλον, ον, *the stick of wood.*
 ξύλα, *sticks of wood, wood.*

ἔσχιζέ τις ξύλα,
 τίς τούτων ἔσχιζεν;

| somebody was splitting wood.
 | who of these was splitting?

152. EXERCISES.

I. *Render into English.*

Ὁ μὴν.—Ὁ μὴν οὗτος.—Οὗτος ὁ αὐτὸς μὴν.
 —Πολλοὶ μῆνες.—Οὐ τοσοῦτοι μῆνες ὅσαι ἡμέ-
 ραι.—Οὗτος ὁ μὴν οὐχ οὕτω μακρὸς ἐστὶν ὡς
 ἐκεῖνος.—Τίς ξύλα σχίζει;—Ὁ ἐργάτης ξύλα
 σχίζει.—Τίνι σχίζουνσι ξύλα οἱ ἐργάται;—Τούτῳ
 τῷ μεγάλῳ σφηνί.—Χθὲς ἔωθεν οἱ ἐργάται ξύλα
 ἔσχιζον.—Ὅτε ὁ παῖς τὴν σφαῖραν ἔτυπτεν, ἡμεῖς
 τὰ ξύλα τοῖς σφησὶν ἐσχίζομεν.—Σφήν τις.—Τίς
 σφήν;—Τίσι σφησὶν ἀρτίως ξύλα ἐσχίζετε;—
 Τούτοις αὐτοῖς τοῖς σφησὶν.—Τίνι παίει τὸν νεα-
 νίαν ὁ ἄνθρωπος;—Ἡ τῇ χειρὶ αὐτὸν παίει, ἢ τῇ
 μικρᾷ βακτηρίᾳ.—Τίνες ἦσαν οἱ Ἕλληνες;—Οἱ
 Ἕλληνες καλοὶ καὶ σοφοὶ ἄνθρωποι ἦσαν.—Οἱ
 Ἕλληνες οὐχ οὕτω σοφοὶ ἦσαν, ὡς οἱ νῦν ἄνθρω-
 ποι.—Πολλοὶ τῶν Ἑλλήνων σοφοὶ ἦσαν.—Τινὲς
 (some) τῶν Ἑλλήνων σοφοὶ τε καὶ ἀγαθοὶ ἦσαν.

II. *Render into Greek.*

A stick of wood.—This wood.—Who was splitting this wood?—Somebody was splitting this wood either yesterday or the day before.—This (man) splits wood with a wedge.—Not with a silver, nor a golden wedge.—This wedge is not silver.—This month.—On that month.—During those same months we were writing.—Was your father writing during that month, or the other? During the other.—During how many months do you stay?—We do not stay so many months as days.—The Greeks were wise.—The Greeks used to write many books.—This rich merchant, when he was rich, had many books.—He had not so many books then as he has now (*ὅσας νῦν ἔχει*).—A certain Greek was wise.—Certain Greeks were both good and wise.—God was always propitious to the good.—The just are always happy.

FORTY-FIRST LESSON.

153. ὁ ποιμήν, *the shepherd.*

stem, ποιμεν.

SING.	DUAL.	PLUR.
N. ποιμήν G. ποιμένος D. ποιμένι A. ποιμένα V. ποιμήν	N. A. V. ποιμένε G. D. ποιμένοι	N. ποιμένες G. ποιμένων D. ποιμέσι(ν) (for ποιμενσι) A. ποιμένας V. ποιμένες

REM.—The Nom. of the 3 Decl. is often a strengthened or otherwise modified form of the *stem*, or root, to which the several endings are attached. The stem can generally be found by throwing off *ος* from the Gen. as, *μῆν-ος*, *stem*, *μῆν*, *ποιμῆν-ος*, *stem*, *ποιμῆν*.

☞ Observe *Oxytoned* subst. in *ήν ἑνος* · *ήρ, ἑρος* · *ών, ὄρος* · retain the long vowel in the Voc.

154. Fut. Ind. of Verbs.

This ends in *σω* generally added to the *stem* or root of the verb, as *γράφ-ω*, Fut. *γράψω* (from *γράφ-σω*) *I shall write*. *τύπτω*, *stem τυπ-* Fut. *τύψω* from *τύπ-σω*. *σχίζω*, *stem σχιδ-* Fut. *σχίσω* from *σχιδ-σω*, &c. (See Introd. § 1. 5).

Observe *πσ, βσ, φσ, = ψ, as, πέμπω, πέμπ-σω = πέμψω.*
κσ, γσ, χσ, = ξ, λέγω λέγ-σω = λέξω.
 in *τσ, δσ, θσ*, the lingual is dropt; *σχίζω, σχιδσω, σχίσω.*

Thus,	<i>γράφω,</i>	Fut.	<i>γράψω,</i>	<i>I shall write.</i>
	<i>βλάπτω,</i>	"	<i>βλάψω,</i>	<i>shall harm, hurt.</i>
	<i>ἔρχω,</i>	"	<i>ἔξω,</i>	<i>shall come.</i>
	<i>λέγω,</i>	"	<i>λέξω,</i>	<i>shall say, speak.</i>
	<i>πέμπω</i>	"	<i>πέμψω,</i>	<i>shall send.</i>
	<i>σχίζω</i>	"	<i>σχίσω,</i>	<i>shall split, cleave.</i>
	<i>θαυμάζω,</i>	"	<i>θαυμάσω,</i>	<i>shall admire.</i>
	<i>ἔχω,</i>	"	<i>ἔξω,</i>	<i>shall have.</i>
	<i>τύπτω,</i>	"	<i>τύψω,</i>	} <i>shall strike.</i>
	<i>παίω,</i>	"	<i>παίσω and παιήσω,</i>	
	<i>ρίπτω,</i>	"	<i>ρίψω,</i>	<i>shall throw, cast.</i>
	<i>εὐρίσκω,</i>	"	<i>εὐρήσω (from εὐρίσω)</i>	<i>shall find.</i>

The Fut. in ω is inflected like the Pres. thus:

Sing.	γράψ-ω,	εις, ει.
Dual		ετον, ετον.
Plur.	ομεν, ετε, ουσι(ν).	

	σήμερον,	} to-day.
Att.	τήμερον,	
	αύριον,	to-morrow.

αύριον ἔωθεν,	to-morrow morning.
αύριον πρῶ, πρωῒ	early to-morrow morning.
αύριον ἑσπέρας,	to-morrow at evening.

πότε ἥξει ὁ ἄγγελος ;

when will the messenger
come ?

αύριον ἥξει,
οὐ γράψουσιν ;
πέμπω τὸν υἱόν,

he will come to-morrow.
will they not write ?
I shall send my son.

155. διά, *through*. A Preposition.

διά τοῦ, τόν, (Governs Gen. and Acc.)

διά τοῦ, *through the, by means of the.*

διά τόν, *on account of the.*

διά ποταμοῦ τρέχω,
πέμπω διὰ τοῦ ἀγγέλου,

I run through a river.

I send through, by means of
the messenger.

διὰ τί,

on account of what? for what
reason?

δι' ἐμέ,

on account of me, on my ac-
count.

διὰ ταῦτα,

on account of these things, for
this reason.

διὰ πολλά,

on account of many things, for
many reasons.

ἀπὸ τοῦ, ἐκ τοῦ,
 ἀντὶ τοῦ, πρὸ τοῦ,
 ἐν τῷ, σὺν τῷ,
 ἐπὶ τοῦ, ἐπὶ τῷ,
 ἐπὶ τόν, εἰς τόν,
 περὶ τοῦ, πρὸς τόν,
 ἀνὰ τόν,
 διὰ τοῦ, διὰ τόν,

from the, out from the.
 instead of the, before the.
 in the, with the.
 on the, at or by the.
 on to the, into the.
 concerning the, to the.
 over, throughout the.
 through the, on account of the.

Render,

πέμψω σε ἢ ἀπὸ τῆς νομῆς, ἢ ἐκ τοῦ ἀγροῦ.
 ἔξω βακτηρίαν ἀντὶ σφηνός.
 ὁ ἄγγελος ἔρχεται πρὸ τοῦ χρόνου.
 ἡ κόρη κάθεται σὺν τῷ ἀδελφῷ ἐν τῇ στοᾷ.
 οἱ νεανίαί παίζουσιν ἐπὶ τῶν πετρῶν, ἀλλ' οὐκ ἐπὶ τῇ
 θύρᾳ.
 Οἱ ξένοι οὔτε εἰς τὴν οἰκίαν ἤξουσιν, οὔτε ἐπὶ τὸν λόφον.
 ὁ πατὴρ γράφει πρὸς τὸν ποιμένα περὶ τοῦ υἱοῦ.
 ἀνὰ τὸ πεδῖον ἔιρεχον οἱ ἵπποι.
 διὰ ταῦτα πέμπω πρὸς σὲ διὰ τοῦ ἀγγέλου.
 Οἱ ἵπποι διὰ τοῦ πεδίου τρέχουσιν.

156. EXERCISES.

I. Render into English.

Ποῦ κάθεται ὁ ποιμήν;—Οἱ ποιμένες οὔτοι
 ἐπὶ τοῦ λόφου κάθονται.—Πότε δεῦρο ἤξουσιν;
 —Σήμερον ἤξουσιν, ἢ αὔριον.—Πέμψω ἐπιστο-
 λήν.—Διὰ τί ταύτην τὴν ἐπιστολὴν πέμπεις;
 Πέμψω αὐτὴν διὰ πολλὰ.—Διὰ τίνος αὐτὴν πέμ-
 ψεις;—Πέμψω αὐτὴν διὰ τοῦ μόνου υἱοῦ.—Πό-
 σα ξύλα σχίσει ὁ ἐργάτης;—Τοσαῦτα σχίσει ὅσα

ἔξει.—Πότερον ξύλα χυθὲς ἔσχιζον οἱ τεχνῖται, ἢ οὐ ;—Οὐ χυθὲς ἔσχιζον ξύλα, ἀλλ' αὐριον σχίσουσιν.—Πόσας ἐπιστολάς γράψει αὐριον ὁ πατήρ σου ;—Οὐ γράψει ὅσας τήμερον γράφει.—Τίνι ταῦτα λέξεις ;—Ταῦτα τῷ ποιμένι τούτῳ λέξω.—Οὗτοι οἱ λόγοι (words) τὰς ψυχὰς ἡμῶν βλάψουσιν.—Οἱ ἄδικοι ἀεὶ ἀλλήλους βλάψουσιν.—Οἱ δίκαιοι οὔτε ἑαυτοὺς οὔτε ἄλλους βλάψουσιν.—Οὗτος ὁ κακὸς τὸν νεανίαν βακτηρίᾳ παίσει.—Οἱ ἵπποι ἢ πρὸ τῶν πυλῶν κεῖνται, ἢ διὰ τοῦ πεδίου πρὸς τὸν λόφον τρέχουσιν.

II. *Render into Greek.*

The shepherd.—This shepherd.—This good shepherd.—These same shepherds.—We speak concerning these shepherds.—I see the shepherd in the pasture.—The shepherd remains many months in the field.—When will the shepherds come?—To-morrow.—Through whom will they send?—Through the good stranger.—The father will send to the physician through his (the) son.—Not through his own son, but through mine.—Not through the merchant's son, but the teacher's.—What will the messenger say?—He will say nothing good.—He will not say so many things as (τοσαῦτα ὅσα) he was saying yesterday.—What shall you find?—I shall find my cloak?—I shall find my cloak either before the door, or on the table, or in the golden chest.—The merchant does not drink as much wine as he formerly (πάλαι) used to drink.—The man has not as much gold as he had.

FORTY-SECOND LESSON.

157. ὁ ῥήτωρ (from obs. ῥέω *speak*), the *speaker*,
orator.

stem, ῥητορ.

SING.	DUAL.	PLUR.
N. ῥήτωρ	N. A. V. ῥήτορες G. D. ῥητόροις	N. ῥήτορες
G. ῥήτορος		G. ῥητόρων
D. ῥήτορι		D. ῥήτορσι(ν)
A. ῥήτορᾱ		A. ῥήτορᾱς
V. ῥήτορ		V. ῥήτορες

μένω, *I remain, stay.*

Fut. Ind. μενῶ shall remain (contr. from μενείω). Thus inflected;

Sing.	μενῶ	μενεῖς	μενεῖ.
Dual		μενεῖτον	μενεῖτον.
Plur.	μενοῦμεν	μενεῖτε	μενοῦσι(ν).

REM.—So most *Liquid* verbs (i. e. verbs whose stem ends in λ, μ, ν, or ρ) have the Fut. not in σω but in ῶ.

αὐτοῦ μενοῦμεν,
μενεῖτε πολλάς ἡμέρας,

we shall remain here.
you will stay many-days.

158. Many verbs have the *Middle* form of the Fut. instead of the Active; as,

Irreg.	βαίνω,	go,	Fut.	βήσομαι,	<i>I shall go, walk.</i>
	ἀκούω,	hear,	"	ἀκούσομαι,	<i>shall hear.</i>
	φεύγω,	flee,	"	φεύξομαι,	<i>shall flee, shun.</i>
	διώκω,	pursue,	"	διώξω and διώξομαι,	<i>shall pursue.</i>
	παίζω,	play,	"	παίξομαι,	<i>shall play, sport.</i>
Irreg.	ὄραω	see,	"	ὄψομαι,	<i>shall see.</i>
"	πίνω,	drink,	"	πίομαι,	<i>shall drink.</i>
"	λαμβάνω,	take,	"	λήψομαι,	<i>shall take, catch.</i>
"	έρχομαι,	come,	"	ἐλεύσομαι (Poet.)	<i>shall come.</i>

All these Futures are inflected like *έρχομαι*.

Sing.	ἀκούσομαι,	ἀκούση,	ἀκούσεται.
Dual	ἀκονσόμεθον,	ἀκούσεσθον,	ἀκούσεσθον.
Plur.	ἀκονσόμεθα	ἀκούσεσθε,	ἀκούσονται.

ἀναβησόμεθα ἐπὶ τὸν λόφον,
ἀναβήσεται ἐπὶ τὸν ἵππον,
ὁ κακὸς οὐ φεύξεται ἑαυτόν,

οὐκ ἐμὲ λήψη,
οὐκέτι οἶνον πίομαι,

we will ascend the hill.
he will mount his horse.
the bad man will not flee him-
self.
you will not catch me.
I shall no longer drink wine.

δραμοῦμαι, *I shall run*, irreg. from *τρέχω*.
πεσοῦμαι, *I shall fall*, " " *πίπτω*.

Thus inflected,

Sing.	δραμ-οῦμαι	ῆ or εἰ	εῖται.
Dual	οὔμεθον	εἰσθον	εἰσθον.
Plur.	οὔμεθα	εἰσθε	οὔνται.

τὰ μῆλα πεσεῖται,
δραμεῖσθε διὰ τοῦ ποταμοῦ,

the apples will fall.
you will run through the river.

159. οὐ, *not*, an *absolute* negative.
μή, *not*, a *conditional* negative.

Questions.—1. In questions expecting an *affirmative* answer, οὐ is used; as, οὐκ ἔρχεται; *does he not come?*
2. In questions implying *doubt* and *apprehension*, and indicating that a *negative* answer is expected, μή is used; as, μὴ πεσεῖται; *he will not fall, will he? he will not fall?*

Note.—This latter is often expressed in English by giving an interrogative *tone* to a negative expression; as, “he is not come?” Otherwise, as above, “he has not come, has he?”

Examples.

πίπτει ἡ σφαῖρα;	does the ball fall?
οὐ πίπτει ἡ σφαῖρα;	does not the ball fall?
μὴ πίπτει ἡ σφαῖρα;	the ball does not fall, does it?
πότερά πίπτει ἡ σφαῖρα, ἢ οὐ;	does the ball fall, or not?

160. EXERCISES.

I. Render into English.

Φεύγουσιν οἱ κλέπται;—Οὐ φεύξονται οἱ κλέπται;—Μὴ ἀποφεύξονται (escape) οἱ κλέπται οὗτοι;—Πότερον ἀποφεύξονται οἱ κλέπται, ἢ οὐ;—Οὐδεὶς τούτων τῶν κακῶν ἀποφεύξεται.—Ταῦτα λέγεις;—Οὐ ταῦτα λέγει ὁ ῥήτωρ;—Μὴ ταῦτα λέξουσιν οἱ ῥήτορες;—Οὐ μόνον ταῦτα, ἀλλὰ πολλὰ τοιαῦτα λέξουσιν.—Πόσον χρόνον λέξου-

σιν οἱ ῥήτορες οὗτοι ;—Τοσαύτας λέξουσιν ἡμέρας ὅσας ἡμεῖς ἀκούσομεθα.—Τίς τοῦ ῥήτορος ἀκούσεται ;—Οὗτος ὁ σοφὸς ῥήτωρ καλῶς λέγει.—Ταῦτα εὖ ἔχει.—Ὅτε λέξουσιν οἱ ῥήτορες, τότε ἡμεῖς ἀκουσόμεθα.—Πόσους σκιοῦρους λήψεται ὁ νεανίας ;—Λήψεται ὅσους διώζεται.—Ὁ κλέπτης φεύζεται, καὶ ἡμεῖς διώξομέν τε καὶ ληψόμεθα.—Οὐ δραμοῦνται οἱ ἵπποι διὰ τοῦ ποταμοῦ ;—Πότερα πεσεῖται ἢ μικρὰ παῖς εἰς τὸν ῥοῦν, ἢ οὐ ;—Μὴ τύψει τὴν κόρην τῇ βακτηρίᾳ ὁ κακός ;—Πότερον τὴν βροντὴν ἀκούσεσθε, ἢ οὐ ;—Ἡμεῖς τὴν βροντὴν ἀκουσόμεθα, ὅτε ὑμεῖς τὴν ἀστραπὴν ὄψεσθε.—Οἱ ἄδικοι ἀεὶ ἄθλιοί εἰσιν.—Μὴ εὖνους ἐστὶν ὁ θεὸς τοῖς κακοῖς ;—Οὐ τοῖς κακοῖς εὖνους ἐστίν, ἀλλὰ τοῖς ἀγαθοῖς.

II. *Render into Greek.*

I shall flee.—This thief will escape.—Will the thieves escape ?—They will not escape, will they ?—On what account (διὰ τί) shall you say these things ?—On account of many things.—Whom will these unjust (men) pursue ?—They will pursue the good stranger.—When the stranger shall come (ἔξει) they will pursue him.—This boy will play.—When will he play ?—The young men will play by the fountain.—The girl will not fall into the fountain, will she ?—Will the horses fall into the river, or not ?—When shall we see the experienced physician ?—To-morrow.—By whom shall I send to

him?—By this orator.—What will these orators say?—They will say nothing bad, but many good things (πολλὰ ἀγαθὰ).—There is something in the chest.—What lies on the table?—The cat lies on the table, or before the chest.—Has not the girl apples in her basket?—The boy has not a thorn in his tongue, has he?

FORTY-THIRD LESSON.

161. εἰμί, *am*, Fut. ἔσομαι, *I shall be*.

Sing.	ἔσομαι	ἔσῃ	ἔσται (for ἔσεται).
Dual	ἔσόμεθον	ἔσεσθον	ἔσεσθον.
Plur.	ἔσόμεθα	ἔσεσθε	ἔσονται.

ποῦ ἔσῃ;
 αὐτοῦ ἔσομαι,
 ἔσεσθε ἐν τῷ κήπῳ;
 ἔσόμεθα ἐκεῖ,

where shall you be?
 I shall be here.
 shall you (ye) be in the garden?
 we shall be there.

162. εἶμι, *I shall go (shall come)*.

Ind. Pres. with Fut. signification.

Sing.	εἶμι	εἶ	εἶσι(ν).
Dual		ἔτον	ἔτον,
Plur.	ἔμεν	ἔτε	ἔασι(ν).

Ind. Imperf. ἦεν or ἦᾶ, *I was going (coming).*

Sing.	ἦεν (or ἦα)	ἦεις (ἦεισθα)	ἦει.
Dual		ἦτον (ἦειτον)	ἦτην (ἦείτην).
Plur.	ἦμεν (ἦειμεν)	ἦτε (ἦειτε)	ἦσαν.

163. εἶμι, *shall go*, ἥξω, *shall come*, are used instead of ἐλεύσομαι (Fut. of ἔρχομαι).

So ἦεν is common instead of ἤρχομην Imperf. of ἔρχομαι; thus,

Pres.	ἔρχομαι,	<i>I come, am coming (go).</i>
	προσέρχομαι,	<i>I come to.</i>
	ἀπέρχομαι,	<i>I go away, depart.</i>
	ἦκω,	<i>am come, have come.</i>
Fut.	ἥξω,	<i>I shall come.</i>
	εἶμι,	<i>shall go (shall come).</i>
	πρόσειμι,	<i>shall go to, come to, approach.</i>
	ᾗπειμι,	<i>I shall go away, shall depart.</i>
Imperf.	ἦεν, or ἦα,	<i>I was going, coming.</i>
	προσῆεν,	<i>I was coming up, approaching.</i>
	ἀπῆεν,	<i>I was going away, departing.</i>

Examples.

ὁ ξένος μοι προσέρχεται,
οἱ ἵπποι ἀπήεσαν,
πότε ᾗπει;
αὔριον ᾗπειμι,
οἱ φίλοι μου ἀπίασιν,
ἐξίασιν,

the stranger comes to me.
the horses were departing.
when shall you go away?
I shall go away to-morrow.
my friends will depart.
they will go forth.

164. ὁ λέων, *the lion.**stem, λεοντ.*

SING.	DUAL.	PLUR.
N. λέων		N. λέοντες
G. λέοντος	N.A.V. λέοντε	G. λεόντων
D. λέοντι	G. D. λεόντοι	D. λέουσι(ν) (for λέοντσι)
A. λέοντα		A. λέοντας
V. λέον		V. λέοντες

So ὁ γέρων, οντος (*stem, γεροντ*), *the old man.*
 ὁ ὀδούς, όντος (*stem, ὀδοντ*), *the tooth.*
 Exc. Voc. Sing. ὀδούς.

δάκνω, *I bite, am biting.*
 Imperf. ἔδακνον, *was biting.*
 Fut. δήξομαι, *shall bite.*

ὁ λύκος, ου, *the wolf.*
 ὁ, ἡ ἄρκτος, ου, *the bear.*
 ἡ ὕλη, ης, *the forest.*
 ὁ θηρευτής, οῦ, } *the hunter, the huntsman.*
 ὁ θηράτης, οῦ, }

διαβαίνω, *I cross over.*
 διέβαινον, *was crossing.*
 διαβήσομαι, *shall cross.*

διαβαίνω τὸν ποταμόν, | I cross the river.
 ὁ σκίουρος τοῖς ὀδοῦσι δάκνει, | the squirrel bites with his
 teeth.

☞ Observe, the vowel of the Prep. which is dropt before a vowel, reappears before a consonant, as δια-βαίνο, δι-έ-βαινον, δια-βήσομαι.

REM.—ν and ντ rarely stand before σ, and where ντ is dropt, the preceding vowel if short is lengthened, ᾱ, ῑ, ῡ into ᾱ̄, ῑ̄, ῡ̄, ε into ει, and ο into ου, as,

ποιμένσι	ποιμέσι(ν).
ὁδόντι	ὁδοῦσι(ν).
πάντι	πᾶσι(ν).
λειφθέντι	λειφθεῖσι(ν).

165. EXERCISES.

I. Render into English.

Εἰμὶ ἐν τῷ κήπῳ.—Ἀύριον ἡμεῖς ἀμφοτέρω ἐν τῷ αὐτῷ κήπῳ ἐσόμεθα.—Καὶ ἐγὼ καὶ σὺ τήμερον ἐπὶ ταῖς θύραις ἐσόμεθα.—Ἐκαστος τῶν λεόντων ἐν τῇ ὑλῇ ἔσται.—Οἱ θηρευταὶ τὸν λέοντα διώξονται.—Οὗτοι οἱ θηρευταὶ πολλὰς ἡμέρας καὶ λύκους καὶ ἄρκτους διώξονται.—Μὴ ἀποφεύξονται οἱ λέοντες;—Πότερα φεύξονται οἱ λύκοι τὸν θηρευτὴν ἢ οὐ;—Ὁ ποιμὴν διώκει τὸν λύκον.—Οἱ κακοὶ ἀεὶ διώκουσιν ἀλλήλους, καὶ διώξον-

ται.—Οἱ ὀδόντες τῶν λεόντων.—Οὐχ οἱ τῶν λεόντων ὀδόντες, ἀλλ' οἱ τοῦ γέροντος.—Πόσους ὀδόντας ἔχει ὁ γέρον;—Οὐ νῦν τοσοῦτους ἔχει, ὅσους πάλαι εἶχεν.—Οἱ ποιμένες ἀπέρχονται.—Ποῖ εἶσιν ὁ ποιμήν;—Οἱ ποιμένες ἢ εἰς τὴν ὕλην ἀπίασιν, ἢ ἐπὶ τὸν λόφον.—Ὁ γέρον ἄρτι εἰς τὴν οἰκίαν εἰσῆει (was entering).—Ἡμεῖς τήμερον ἄπιμεν.—Ὁ σκίουρος δάκνει τοῖς ὀδοῦσιν.—Μὴ δήξεται τὴν κόρην τοῖς ὀδοῦσιν ὁ σκίουρος;

II. *Render into Greek.*

An old man.—This old man.—This same old man.—This old man has teeth.—These bears and lions have large teeth.—The wolf has his (the) teeth large and white.—The hunter pursues both the wolf and the lion.—The bears flee the hunter.—The hunter was just now entering into the wood.—The boy will catch this squirrel.—The squirrel will not bite, will he?—The squirrel will bite the tail of the horse.—Not the horse's tail, but the cat's.—I shall go away.—I shall come before evening.—Our friends were going away at dawn.—They will depart early in the morning.—Who is coming to me?—Nobody but this old man.—Has not the old man a staff?—He has neither a staff nor a cloak.—This is a good old man.—God will be always gracious to the good.

FORTY-FOURTH LESSON.

166. *The First Aorist.*

Form this tense from the Fut. by changing ω into α , and prefixing the Aug. thus ;

γράφω,	γράψ-ω,	1 Aor. ἔ-γραψ-ᾶ,	<i>I wrote.</i>
πέμπω,	πέμψ-ω,	“ ἔ-πεμψ-ᾶ,	<i>I sent.</i>
λέγω,	λέξω,	“ ἔ-λεξ-ᾶ,	<i>I spoke, said.</i>
ῥίπτω,	ῥίψω,	“ ἔρριψ-ᾶ,	<i>I threw, cast.</i>
παίω,	παίσω,	“ ἔπαισᾶ,	<i>I struck.</i>
τύπτω,	τύψω,	“ ἔτυψᾶ,	“ “
βλάπτω,	βλάψω,	“ ἔβλαψα,	<i>I hurt, harmed.</i>
ἀκούω,	ἀκούσομαι,	“ ἤκουσᾶ,	<i>I heard.</i>
θαυμάζω,	θαυμάσω,	“ ἐθαύμασᾶ,	<i>I wondered.</i>
μένω,	μενῶ,	“ ἔμεινᾶ,	<i>I remained, stayed.</i>

REM.—The 1 Aor. in Liquid verbs changes s of the Fut. into α , as μενῶ ἔμεινα.

167. ὁ γείτων (*stem, γειτον*), *the neighbor.*

SING.	DUAL.	PLUR.
N. γείτων	N. A. V. γείτονα G. D. γειτόνοι	N. γείτονες
G. γείτονος		G. γειτόνων
D. γείτονι		D. γείτοσι(ν)
A. γείτονᾱ		A. γείτονας
V. γείτον		V. γείτονες

So χιών, χιόνος, *the snow.*

Exc. Voc. Sing. *χιών*. So most *oxytones* in *ών, ήν, ήρ,* &c. (153.)

<i>οὗτός ἐστι γείτων μου,</i>		this man is my neighbor.
<i>γείτων εἰμὶ τῇ χώρᾳ,</i>		I am a neighbor to the country.

168. *κεῖμαι, I lie, am lying.*

Ind. Pres.

Sing.	<i>κεῖμαι,</i>	<i>κεῖσαι,</i>	<i>κεῖται.</i>
Dual	<i>κείμεθον,</i>	<i>κεῖσθον,</i>	<i>κεῖσθον.</i>
Plur.	<i>κείμεθα,</i>	<i>κεῖσθε,</i>	<i>κεῖνται.</i>

Imperf. *ἐκείμεν, was lying.*

Sing.	<i>ἐκείμεν,</i>	<i>ἐκείσο,</i>	<i>ἐκείτο.</i>
Dual	<i>ἐκείμεθον,</i>	<i>ἐκείσθον,</i>	<i>ἐκείσθην.</i>
Plur.	<i>ἐκείμεθα,</i>	<i>ἐκείσθε,</i>	<i>ἐκείντο.</i>

Fut. *κείσομαι, κείσῃ, &c. shall lie.*

So,	<i>κάθηναι,</i>	<i>ἡσαι, ἡται, &c.</i>	<i>I am sitting.</i>
Imperf.	<i>ἐκαθήμην,</i>	<i>ἡσο, ἡτο, &c.</i>	<i>I was sitting.</i>
Fut.	<i>καθήσομαι,</i>	<i>ἡσῃ, ἡσεται, &c.</i>	<i>I shall sit.</i>

169. The Imperf. and Aor. both denote *past* time ; therefore both have the Augment. But the Imperf. expresses *continued* and *relative* action ; the Aor. *momentary* and *absolute* ; thus,

	Imperf.		Aor.
<i>ἔγραφον,</i>	<i>I was writing,</i>	<i>ἔγραψα,</i>	<i>I wrote.</i>
<i>ἔπαιον,</i>	{ <i>I was striking,</i>	<i>ἔπαισα,</i>	{ <i>I struck.</i>
<i>ἔτυπτον,</i>		<i>ἔτυψα,</i>	
<i>ἔπεμπον,</i>	<i>I was sending,</i>	<i>ἔπεμψα,</i>	<i>I sent.</i>
<i>ἔσχιζον,</i>	<i>I was splitting,</i>	<i>ἔσχισα,</i>	<i>I split.</i>
<i>ἀπέρριπτον,</i>	<i>I was throwing away,</i>	<i>ἀπέρριψα,</i>	<i>I threw away.</i>

ὁ τόπος, ου, *the place.*

ὡς καλός ἐστιν οὗτος ὁ τόπος!	how beautiful is this place!
ὡς ἔμπειρος ὁ ἰατρός!	how skilful the physician!
ὦ ξένη, ὡς σοφὸς εἶ!	O stranger, how wise you are!
ὡς μακάριοι οἱ ἀγαθοί!	how happy the good!

170. The Copulative *εἰμί, am*, is often omitted in *general propositions, interrogations, exclamations*, and in some particular words; as *δῆλον* for *δῆλόν ἐστιν*, *it is evident*; thus,

οἱ ἀγαθοὶ μακάριοι,	the good are happy.
ἡ ψυχὴ ἀθάνατος,	the soul is immortal.
τί τοῦτο;	what is this?
ὡς ὤλεως ὁ θεός!	how gracious is God!
δῆλον ὅτι σοφὸς εἶ,	it is evident that you are wise.

that, ὅτι, ὡς.

δῆλον ὅτι ταῦτα οὕτως ἔχει,	it is evident that this is so.
λέγουσιν ὅτι βίβλους συλλέγεις,	they say that you are collecting books.
ἀκούω ὡς σοφὸς εἶ,	I hear that you are wise.

171. EXERCISES.

I. *Render into English.*

"Ἐγραψα ἐπιστολήν.—Πρὸς τίνα ταύτας τὰς ἐπιστολὰς ἔγραψας;—Ἐγραψα αὐτὰς πρὸς τὸν ἐμὸν ἀγαθὸν φίλον.—Πότερον ἔπεμψας τὴν ἐπιστολήν, ἢ οὐ;—Ἐπεμψα αὐτὴν διὰ τοῦ ἀγγέλου.

—Οὐκ ἐχθρὸς ἔπεμψα αὐτήν, ἀλλ' αὐρίον πέμψω.
 —Ὅτε ἡμεῖς ἐγράφομεν, αἱ κόραι ἐπὶ τῶν πετρῶν
 τούτων ἐκάθηντο.—Ἐν τίνι τόπῳ ἐστὶν ὁ γείτων
 μου;—Οἱ γείτονες ἡμῶν ἐν τούτῳ αὐτῷ τῷ τόπῳ
 κάθονται.—Οὐκέτι ἐν τούτῳ τῷ τόπῳ, ἀλλ' ἐν
 ἐκείνῳ.—Ὁ ἕτερος τόπος οὐχ οὕτω μέγας ἐστὶν ὡς
 ἐκεῖνος.—Χθρὸς τὴν βροντὴν ἠκούσαμεν.—Αὐρίον
 ἀστραπὴν ὀψόμεθα.—Δῆλον ὅτι σὺ βροντὴν
 ἀκούεις.—Ὁ γέρον ἀπέρριψε τὴν τε χλαῖναν καὶ
 τὴν βακτηρίαν.—Ὡς καλοί, ὡς μεγάλοι οὗτοι οἱ
 κῆποι!—Ὁ ἄδικος ἔτυψέ με τῇ βακτηρίᾳ.—Οἱ
 ἐργάται ξύλα σφησὶν ἔσχισαν.—Ἡ χιών.—Λευκὴ
 χιών.—Ἡ χιών λευκὴ ἐστίν.—Ἡ χιών κεῖται ἐπὶ
 τῆς γῆς.—Ἡ χιών ἐπιπτεν ἀνὰ τὴν χώραν.—Αἱ
 βόες ἔτρεχον διὰ τοῦ χιόνος, ἢ ἐν τῇ χιόνι ἔκειν-
 το.—Δῆλον ὡς μακάριοι οἱ ἀγαθοί.

II. *Render into Greek.*

This place.—This same place.—These very places.
 —Not into these places, but into those.—What other
 place?—This other place.—Those other places.—What
 other places?—None of these places is so beautiful as
 that.—This place lies by (ἐπὶ τῷ) the river.—I wrote a
 letter.—The boy sent a letter to his sister by this hunter.
 —They say that the hunter pursued (ἐδίωξε) the lion.—
 They say that the Greeks were wise and beautiful.—
 The boy threw away his cup.—The young men sent
 these letters to each other.—They sent these letters in-

stead of those.—They sent their own (τὰς ἑαυτῶν) instead of ours.—Who lies in the snow?—This old man was either lying in the porch, or sitting before the door.—The orator said these things.—Who heard the orator?—They say that this is a great orator.—What is this?—Wisdom is beautiful.

FORTY-FIFTH LESSON.

172. *The Second Aorist.*

Some (chiefly irregular) verbs, have what is called a *second Aorist* instead of the First. Its meaning is precisely the same as that of the First. It ends in *ον* and is inflected like the Imperf.

{	τρέχω	Fut. δραμοῦμαι	2 Aor. ἔδραμον,	<i>I ran.</i>
	πίπτω	“ πεσοῦμαι	“ ἔπεσον,	<i>I fell.</i>
	λαμβάνω	“ λήψομαι	“ ἔλαβον,	<i>I took, caught.</i>
	έρχομαι	“ (ἐλεύσομαι)	“ ἦλθον,	<i>I came.</i>
	φεύγω	“ φεύξομαι	“ ἔφυγον,	<i>I fled.</i>
	ἐσθίω	“ ἔδομαι	“ ἔφαγον,	<i>I ate.</i>
	πίνω	“ πίομαι	“ ἔπιον,	<i>I drank.</i>
	δάκνω	“ δήξομαι	“ ἔδακον,	<i>I bit.</i>
	ὁρῶ	“ ὄψομαι	“ εἶδον,	<i>I saw.</i>
	εύρίσκω	“ εὕρισκω	“ εὔρον,	<i>I found.</i>

ἤκω, Fut. ἤξω, Imperf. ἤκον, with Aor. meaning *came*.

REM.—The 2 Aor. belongs chiefly to irregular verbs and is formed often from obsolete stems or roots; as, ἔδραμον (and δραμοῦμαι) from δρέμω, δράμω, ἔλαβον from λάβω, ἦλθον (for ἦλϋθον) and ἐλεύσομαι from ἐλεύθω.

Inflection.

Sing.	ἦλθον	ἦλθες	ἦλθε(ν).
Dual		ἦλθετον,	ἦλθέτην.
Plur.	ἦλθομεν	ἦλθετε	ἦλθον.

173. Interrogative Sentences.

1. Questions of simple doubt and uncertainty are often asked by the mere tone of the voice; as, γράφεις; *do you write?* ἦλθον; *did they come?*

2. Such questions are often introduced by ἄρα, *so then, so*, to indicate that the question grows out of something preceding, or out of the attending circumstances;

ἔπεσεν;		did he fall?
ἄρα ἔπεσεν;		so did he fall?

Note.—Strictly ἄρα (from ἄρα *so then*) has reference to something *preceding*, like our *so, so then*; but it often loses its primitive force and becomes a simple interrogative, or serves to heighten the expression of doubt or surprise.

ταῦτα λέγεις;		do you say this?
ἄρα ταῦτα λέγεις;		(so) do you say this?

Thus it can be used before οὐκ.

ἄρα ἄθλιός εἰμι;		am I miserable?
ἄρ' οὐκ ἄθλιός εἰμι;		(so) am I not miserable?

Examples of Questions.

ἦλθες ;	did you come ?
ἄρα (ἄρ') ἦλθες ;	(so) did you come ?
οὐκ ἦλθες ;	} did you not come ?
ἄρ' οὐκ ἦλθες ;	
μὴ ἦλθες ;	you did not come, did you ?
πότερον ἦλθες, ἢ οὐ ;	did you come or not ?

174. EXERCISES.

I. *Render into English.*

Ἔτυψέ σε ὁ νεανίας ;—Ἄρα ἔπαισέ σε ὁ κακὸς τῷ ξύλῳ ;—Οὐκ ἔτυψε τὸν μαθητὴν ὁ διδάσκαλος ;—Οὐκ ἄθλιοί εἰσιν αἰεὶ οἱ κακοί ;—Μὴ ἔπεσεν εἰς τὸν ποταμὸν ὁ παῖς ;—Πότερα προσέρχονται ἡμῖν οἱ ξένοι, ἢ ἀπέρχονται ;—Τίς ἔφραγε τοῦτον τὸν ἄρτον ;—Οὗτοι καὶ τὸν ἄρτον ἔφαγον καὶ τὸν οἶνον ἔπιον.—Εἶδον τὸνλέοντα ὅτε ἔδραμεν εἰς τὴν ὕλην.—Ὁ παῖς τὸν σκίουρον ἔλαβεν.—Ὁ λύκος ἔδακε τὸν ποιμένα τοῖς ὁδοῦσιν.

II. *Render into Greek.*

When I found the hat, I took it.—I saw the lightning.—Who else saw it?—Nobody but me either saw the lightning or heard the thunder.—Did the horse fall?—(So) did the thieves come into the house?—Who took the

thieves?—Did the thieves escape (*ἀπέφυγον*) or not?—Only one thief escaped.—How many golden cups did you see in the basket?—Not so many as I see now.—I did not see so many as I shall see to-morrow.

FORTY-SIXTH LESSON.

175. ὁ παῖς, (stem παιδ) *the boy*.
ἡ παῖς, *the girl*.

SING	DUAL.	PLUR.
N. παῖς	N. A. V. παῖδε G. D. παίδοι	N. παῖδες
G. παιδός		G. παίδων
D. παιδί		D. παισί(ν)
A. παιδᾶ		A. παιδᾶς
V. παῖ		V. παῖδες

✎ Observe irregular accent on Gen. Plur. and Gen. and Dat. Dual. See Lesson XL. (148).

τὸ παιδίον, ον, *the child* (diminutive from παῖς).
τὸ θηρίον, ον, *the wild beast*.

176. βαίνω, *I go, walk*.
2 Aor. ἔβην, *I went*.
ἔβην, inflected like ἦν, *was*.

Sing.	ἔβην	ἔβης	ἔβη.
Dual		ἔβητον	ἔβήτην.
Plur.	ἔβημεν	ἔβητε	ἔβησαν.

ἀνέβην, I went up.

διέβην, I crossed over.

ἡ θάλασσαν, ης,	{	<i>the sea.</i>
Att. θάλατταν, ης,		
ἡ λιμνη, ης,		<i>the lake (marshy lake).</i>
ἡ γέφυρα, ας,		<i>the bridge.</i>
πάλιν,		<i>back, back again, again.</i>
ὅτι,		<i>because, that.</i>

θαυμάζεις σε ὅτι ἀγαθὸς εἶ.

I admire you because you are good.

ταῦτα λέγω ὅτι δίκαιά ἐστιν,

I say these things because they are just.

λέγω ὅτι ταῦτα δίκαιά ἐστιν,

I say that these things are just.

ἀνέβην ἐπὶ τὸν ἵππον,

I mounted my horse.

διέβησαν τὸν ποταμόν, τὴν γέφυραν.

they crossed the river, the bridge.

177. EXERCISES.

I. Render into English.

Ὁ παῖς.—Οὗτος ὁ παῖς.—Ἡ παῖς ἐκείνη.—Οἱ παῖδες παίζουνσιν.—Ἡμεῖς παίζομεν σὺν τοῖς παισίν.—Αἱ καλὰ παῖδες παίζουνσιν ἐπὶ τῇ κρήνῃ.—Διὰ τί φεύγει ὁ ποιμὴν ;—Ὁ ποιμὴν φεύγει ὅτι τὸν λύκον ὄρα.—Οἱ ποιμένες ἔφυγον ὅτι τὸν λύκον εἶδον.—Ὅτε τὰ θηρία ἤλθεν, τότε ἔφευγον

(went to fleeing) οἱ παῖδες.—Οὐκ ἐκεῖνοι μόνοι, ἀλλὰ καὶ ἡμεῖς ἐφύγομεν.—Οἱ κακοὶ φεύγουσι καὶ (even) ὅτε οὐδεὶς διώκει.—Ὁ ξένος τὴν θάλασσαν διέβη.—Οὐ τὴν λίμνην διαβήσονται οἱ θηρευταί, ἀλλὰ τὴν γέφυραν.—Οἱ θηρευταὶ τὸν ποταμὸν διέβησαν ὅτι τὰ θηρία εἶδον.—Ὁ πατήρ μου ἀπῆλθε (went away) χθές, καὶ σήμερον πάλιν ἦξει.—Ταῦτα τὰ παιδιά καλά ἐστίν.—Ὁ ἀγαθὸς ποιμὴν οὐ φεύζεται, ὅτε τὸν λύκον ὄψεται.

II. *Render into Greek.*

I came.—Who came?—The messenger came.—What did the messenger say?—The messenger says that the river is both long and crooked.—When the young man heard this, he mounted his (the) horse.—Our friends both went away and came back.—When I shall hear the thunder again I shall see the lightning.—The children fled because they saw the lightning.—The boys.—The girls.—Those good little girls.—The good little girl is happy.—The bad boy is not so happy as the good (one).—I saw many happy boys in the garden.—This boy caught a peacock.—What else did he catch?—He caught nothing else except a fly.—The beautiful little girls have beautiful roses in their (τοῖς) baskets.—We crossed the sea and the lake.—They will cross the bridge.

FORTY-SEVENTH LESSON.

178. Numerals.

εἷς, *one*.

Sing.	N.	εἷς	μῑᾱ	ἓν
	G.	ἑνός	μῑᾱς	ἑνός
	D.	ἐνί	μῑᾱ	ἐνί
	A.	ἓνᾱ	μῑᾱν	ἓν

So, οὐδεῖς, *no one, nobody, none*.

	Sing.		Plur.
N.	οὐδεῖς	οὐδεμῑα, οὐδέν,	οὐδένες
G.	οὐδενός	οὐδεμῑᾱς οὐδενός	οὐδένων
D.	οὐδενί	οὐδεμῑᾱ οὐδενί	οὐδέσι(ν)
A.	οὐδένᾱ	οὐδεμῑαν οὐδέν	οὐδένᾱς

So also μηδεῖς, *none*.179. δύο, *two*.

N.	δύο
G.	δυοῖν (δυεῖν)
D.	δυοῖν (δυσί(ν))
A.	δύο

τρεῖς, *three*.

N.	τρεῖς	Neut. τριᾱ
G.	τριῶν	
D.	τρισί(ν)	
A.	τρεῖς	τριᾱ

τέσσαρες (Att. τέτταρες), *four*.

N.	τέσσαρες	Neut. τέσσαρᾱ
G.	τεσσάρων	
D.	τέσσαρσι(ν)	
A.	τέσσαράς	τέσσαρᾱ

180. The remaining numerals under *two hundred* are indeclinable.

πέντε	five,	ἐνδεκα	eleven.
ἕξ	six,	δώδεκα	twelve.
ἑπτὰ	seven,	τρισκαίδεκα	thirteen.
ὀκτώ	eight,	εἴκοσι(ν)	twenty.
ἐννέα	nine,	τριάκοντα	thirty.
δέκα	ten,	ἑκατόν,	a hundred.

εἷς ἄνθρωπος,	one man.
μία γλῶττα,	one tongue.
ἐν ῥόδῳ,	one rose.
εἷς,	one thing.
εἷς τούτων	one of these (men).
ἐν τούτων,	one of these things.
οὐδεὶς ἔμπορος,	no merchant.
οὐδεμίαν οἰκίαν ὁρῶ,	I see no house.
οὐδεὶς τῶν σὺν ἐμοί,	none of those with me.
οὐδένας εἰσὶ τούτων,	there are none of these.
οὐδὲ εἷς,	not even one, not a single man.

181. EXERCISES.

I. *Render into English.*

Εἷς παῖς.—Μία κόρη.—Ἐν κανοῦν.—Ἡ κόρη
ἔχει δύο κανᾶ ἐν τῇ χειρί.—Πόσας γλώσσας ἔχει
οὗτος ὁ νεανίας;—Δύο γλώσσας ἔχει.—Ὁ σοφὸς

γέρον μόνην μίαν γλῶσσαν ἔχει.—Οἱ ἄνθρωποι
 μίαν γλῶσσαν καὶ δέκα δακτύλους ἔχουσιν.—
 Οὐδεὶς, πλὴν τούτου τοῦ παιδὸς, δύο γλώσσας
 ἔχει.—Τρεῖς ποταμοὶ εἰσὶν ἐν ταύτῃ τῇ χώρᾳ.—
 Οἱ πέντε θηρευταὶ ταύτην τὴν μίαν γέφυραν διέ-
 βησαν.—Πόσας ἡμέρας ἔμεινεν ἐνταῦθα ὁ ξένος;
 —Ἐμείνε τέσσαρας ἢ πέντε ἡμέρας.—Αἱ παῖδες
 ἔχουσι τρισκαίδεκα μῆλα ἐν τοῖς κανοῖς.—Οὐδεὶς
 τῶν ῥητόρων ταῦτα ἔλεξεν.—Οὐδεμίαν μηλέαν
 ὁρῶ ἐν τῷ κήπῳ τούτῳ.—Οὐδὲ μίαν ὁρῶ.

II. *Render into Greek.*

One apple or two roses.—Either three men or four horses.—There are five or six apple-trees or fig-trees in this one pasture.—One shepherd pursues many wolves.—Many wild beasts flee one hunter.—How long (*πόσον χρόνον*) do our friends stay?—They stay nine or ten months.—This boy has ten fingers.—This field has a hundred trees.—In the thunder I hear a hundred voices.—I see only four horses on that hill.—The three messengers crossed two great seas, and came into this beautiful country.—How beautiful is this country!—There is only one God.—There is no God but one.—God is propitious to none (*οἷδε*) except the good.—Not a single man will say these things.

FORTY-EIGHTH LESSON.

182.

ὁ κόραξ, *the raven.*

SING.	DUAL	PLUR.
N. κόραξ	N. A. V. κόρακε G. D. κοράκοιν	N. κόρακες
G. κόρακος		G. κοράκων
D. κόρακι		D. κόραξι(ν)
A. κόρακά		A. κόρακάς
V. κόραξ		V. κόρακες

So, ὁ κόλαξ, ἄκος, *the flatterer.*ὁ ἰός, οὔ, *the poison, poison.*ἡ καρδιά, ᾶς, *the heart.*ἡ πηγή, ῆς, *the fountain, source.*ἡ ζωή, ῆς, *the life, life.*(τὸ) στάδιον, ον, *a stadium* = (an eighth of a Roman mile).

Plur. { στάδια, Neut.
 { στάδιοι, Masc.

Pres.	πορεύομαι,	<i>I go, journey, travel.</i>
Imperf.	ἔπορευόμην,	<i>I was going, journeying, &c.</i>
Fut.	πορευθήσομαι,	<i>I shall go, &c.</i>
1 Aor.	ἔπορεύθην,	<i>I went, journeyed.</i>
	ἔπορεύθην, ης, η, &c. like ἔβην.	

183. ἀπέχω (ἀπό, ἔχω), *I am distant.*
ἀπεῖχον (Imperf.), *I was distant.*

πόσῃν ὁδὸν πορεύονται ;	how great a distance do they travel ?
ἐπορεύθησαν μακρὰν ὁδόν,	they went a long way.
ἐπορεύθην δέκα στάδια,	I travelled ten stadia.
πόσους σταδίους ἀπέχει ἡ κώμη τοῦ ποταμοῦ ;	how many stadia is the village distant from the river ?
ἀπεῖχον ἀλλήλων ὀκτὼ σταδί- ους,	they were eight stadia distant from each other.
ἀπεῖχον ἀλλήλων οὐ πολὺ,	they were not far distant from each other.
ἀπέχουσι πολλῶν ἡμερῶν ὁδόν,	they are distant many days' journey.

REM.—Continued space, like continued time, is put in the
Acc.

184. EXERCISES.

I. Render into English.

Οὗτος ὁ κόραξ.—Ἐκεῖνοι οἱ αὐτοὶ κόρακες.—
Οὗτοι οἱ κόρακες αὐτοί.—Ὅρῶ τρεῖς κόρακας ἐν
τῇ ὕλῃ.—Τέσσαρες ἢ πέντε κόρακες ἐπὶ τῶν δέν-
δρων τῶν ἐγγὺς τοῦ ποταμοῦ ἐκάθηντο.—Ὁ κό-
λαξ ἔχει ἰὸν ἐν τῇ γλώσση.—Οὐ μόνον ἐν τῇ
γλώσση τοῦ κόλακος ἐστὶν ἰός, ἀλλὰ καὶ ἐν τῇ
ψυχῇ.—Ἡ καρδία τοῦ κόλακος πολὺν ἔχει ἰόν.—
Ἡ ἀρετὴ ἐστὶ πηγὴ τῆς ζωῆς.—Ἐν τῇ σοφίᾳ ἐστὶ
ζωή.—Ἡ σοφία καὶ ἡ ἀρετὴ ζωὴ τῆς ψυχῆς εἰσιν.
—Οὐδεὶς ἀγαθὸς ἔχει ἰὸν ἐν τῇ καρδίᾳ.—Ἡ τοῦ

σοφοῦ καρδία οὐδὲν ἔχει κακόν.—Οἱ Ἕλληνες
πολλὰ στάδια ἐκείνην τὴν ἡμέραν ἐπορεύθησαν.
—Πόσους σταδίους ἀπέχουσιν αἱ κῶμαι τῆς θα-
λάσσης;—Ὅσον (as much as, about) ἑκατον στα-
δίους.—Οἱ λόφοι ἡμῶν ἀπεῖχον οὐ πολλῶν ἡμε-
ρῶν ὁδόν.

II. *Render into Greek.*

Virtue and wisdom.—Virtue is the source of wisdom.
—Virtue alone is wisdom.—Virtue is in the heart of the
wise.—A raven.—Two ravens are sitting on that tree.—
I saw three ravens yesterday.—Who is a flatterer?—My
friend is not a flatterer.—No flatterer shall be a friend of
mine.—The flatterer has poison both on his tongue and
in his heart.—How many teeth has the old man?—He
has only four teeth.—How many days' journey is that
country distant from us?—Six days' journey.—The two
villages are ten stadia distant from the sea.—The two
merchants were twenty stadia distant from each other.—
When the Greeks crossed the river, they were about
(ὅσον or ὥς) twelve stadia distant from the bridge.

FORTY-NINTH LESSON.

185. *Contract Verbs.*

Verbs in *άω, έω, όω*, contract the Pres. and Imperf. in
all the Modes.

Pres. Ind.

Imperf.

SING.			
1. ὀρᾶω	ὀρῶ	ἑώρᾳον	ἑώρων
2. ὀρᾷεις	ὀρᾷς	ἑώρᾳες	ἑώρας
3. ὀρᾷαι	ὀρᾷ	ἑώρᾳε	ἑώρα
DUAL			
2. ὀράετον	ὀρᾷτον	ἑωράετον	ἑωρᾷτον
3. ὀράετον	ὀρᾷτον	ἑωραίτην	ἑωράτην
PLUR.			
1. ὀράομεν	ὀρῶμεν	ἑωράομεν	ἑωρῶμεν
2. ὀράετε	ὀρᾷτε	ἑωράετε	ἑωρᾷτε
3. ὀράουσι(ν)	ὀρῶσι(ν)	ἑώρᾳον	ἑώρων

REM.—Observe the irregular augment ἑώρᾳον for ὠρᾳον.
(see Lesson XXXV.)

So, γελάω, γελῶ, *I laugh.*
Imperf. ἐγέλᾳον ἐγέλων, *I was laughing, used to laugh.*
Fut. γελάσομαι, *I shall laugh.*
1 Aor. ἐγέλᾳσᾱ, *I laughed.*

ἐπὶ τούτῳ ἐγέλασαν,
ἐπὶ τίνι ἐγελᾷτε;

γελῶσιν ἐπ' ἐμοί,

they laughed at this.
at what (or whom) were you
laughing?
they are laughing at me.

186. πρῶτος, η, ον, *first.*
δεύτερος, α, ον, *second.*
τρίτος, η, ον, *third.*
τέταρτος, η, ον, *fourth.*

πέμπτος, η, ον, *fifth.*

ἕκτος, η, ον, *sixth.*

δέκατος, η, ον, *tenth.*

πρῶτος,
πρῶτον,
τὸ πρῶτον,
πρῶτον λέγεις,

πρῶτος λέγεις,

τὸ πρῶτον ταῦτα ἔλεξεν,
τῇ πρώτῃ ἡμέρᾳ,
τῇ δευτέρᾳ ἔφ,
τῷ δεκάτῳ μηνί,

first (before any one else.)
first (before any thing else).
at the first.
you speak first (before doing
any thing else).
you speak first (you are the
first to speak).
at the first he said these things.
on the first day.
on the second morning.
on the tenth month.

187.

ἡ χεῖρ, *the hand.*

SING.	DUAL.	PLUR.
N. χεῖρ G. χειρός D. χειρί A. χεῖρᾱ V. χεῖρ	N. A. V. χεῖρε G. D. χειροῖν	N. χεῖρες G. χειρῶν D. χερσίν(ι) A. χεῖρᾱς V. χεῖρες

τὰ χεῖρε (not τὰ χεῖρε)
τοῖν χειροῖν (rarely ταῖν χειροῖν),
εἰς τὰς χεῖρας ἔλαβε βακτηρίας,
ἔτυψέ με τῇ χειρί,

the two hands.
of the two hands.
he took staves into his hands.
he struck me with his hand.

188. EXERCISES.

I. *Render into English.*

Τί ὁρᾶτε ;—Κόρακας ὁρῶμεν.—Οὐ τοσοῦτους κόρακας ὁρῶμεν ὅσους κόλακας.—Οἱ ποιμένες φεύγουσιν ὅτι τὸν λύκον ὁρῶσιν.—Ὅτε οἱ ἄρκτοι καὶ οἱ λέοντες τοὺς θηρευτὰς εἶδον, τότε ἔφυγον.—Πάλαι πολλὰς μελίττας (bees) ἐν τούτοις τοῖς κήποις ἐωρῶμεν.—Ταῦτα τὰ θηρία ἐώρων ἐγὼ ὅτε σὺ εἰσῆλθες.—Τί ἔλαβεν εἰς τὴν χεῖρα ὁ ἐργάτης ;—Ἡ τὸν σφήνα, ἢ τὴν σφυρὰν μου.—Οὐ τὴν ἐμὴν σφυραν εἰς τὴν χεῖρα ἔλαβεν, ἀλλὰ τὴν σὴν, ἢ τὴν τοῦ ἐμπόρου.—Ἡ πρώτη ἡμέρα.—Πότε ἤξουσιν οἱ φίλοι ἡμῶν ;—Ἡ τῇ δευτέρᾳ ἢ τῇ τρίτῃ ἐσπέρᾳ.—Οἱ ἄγγελοι ἀπίασι τῷ δεκάτῳ μηνί.—Πόσας χεῖρας ἔχει ὁ ἄνθρωπος ;—Δύο χεῖρας ἔχει καὶ μίαν γλῶσσαν.—Ἐπὶ τίνι γελάς ;—Ἐπὶ τούτῳ γελῶ.—Ἡμεῖς ἐπὶ τούτοις γελῶμεν.—Οἱ νεανίαὶ χθές τε ἐγέλασαν, καὶ αὔριον πάλιν γελάσονται.—Ὁ ῥήτωρ πρῶτος καὶ μόνος λέγει.

II. *Render into Greek.*

We laugh.—We do not laugh.—These (men) always laugh.—What are they laughing at?—At nothing (ἐν οὐδενί).—At nothing good.—The good (man) laughs at nothing bad.—I was laughing when I was seeing the squirrel.—I laughed when this boy took the squirrel into his hands.—The squirrel did not bite the boy, did he?—

I shall laugh again to-morrow.—I always laugh when I see these two squirrels.—When I heard the thunder I ran into the house.—The first man.—Who was the first man?—My friend came on the second morning.—I saw the lion on the third day.—The little girl took into her (the) hands the fourth book.—One wolf, two bears.—The lions.—I saw not so many lions as bears.—We crossed the sixth bridge on the tenth day.—The first day instead of the second.

FIFTIETH LESSON.

189. *Contract Verbs in έω.*

φιλέω φιλῶ, *I love.*

Pres.

Imperf.

SING.					
1.	φιλέω	φιλῶ	ἐφίλειον	ἐφίλουν	
2.	φιλέεις	φιλεῖς	ἐφίλεες	ἐφίλεις	
3.	φιλέει	φιλεῖ	ἐφίλεε	ἐφίλει	
DUAL.					
2.	φιλέετον	φιλεῖτον	ἐφιλέετον	ἐφιλεῖτον	
3.	φιλέετον	φιλεῖτον	ἐφιλέετην	ἐφιλεῖτην	
PLUR.					
1.	φιλέομεν	φιλοῦμεν	ἐφιλέομεν	ἐφιλοῦμεν	
2.	φιλέετε	φιλεῖτε	ἐφιλέετε	ἐφιλεῖτε	
3.	φιλέουσι(ν)	φιλοῦσι(ν)	ἐφίλειον	ἐφίλουν	

190. *ῥέω flow*, and other *dissyllabic* verbs in *έ* only contract *εε* into *αι*; thus,

Pres.			
Sing.	ῥέω	ῥεῖς	ῥεῖ
Dual		ῥεῖτον	ῥεῖτον
Plur.	ῥέομεν	ῥεῖτε	ῥέουσι(ν)

Imperf.			
Sing.	ῥέρεον	ῥέρεις	ῥέρει
Dual		ῥέρεῖτον	ῥέρείτην
Plur.	ῥέρόμεν	ῥέρεῖτε	ῥέρον

Fut. ῥυήσομαι (ῥεύσομαι) *I shall flow.*

τίνα φιλεῖς;
 τοὺς ἀγαθοὺς φιλῶ,
 οἱ σοφοὶ τὴν σοφίαν φιλοῦσιν,
 ὁ ποταμὸς ῥεῖ διὰ τοῦ πεδίου,
 ὁ ἵππος τρέχει διὰ τῆς ὁδοῦ,

whom do you love?
 I love the good.
 the wise love wisdom.
 the river runs (=flows)
 through the plain.
 the horse runs through the
 road.

191. πωλέω, πωλῶ, *I sell.*
 Imperf. ἐπώλεον, ἐπώλουν, *I was selling, used to sell.*
 Fut. πωλήσω, *I shall sell.*
 1 Aor. ἐπώλησα, *I sold.*

τὸ ἀργύριον, *ον*, *silver, money* (small or coined silver).

ἡ τιμή, *ῆς*, *the price* (*worth, valuation*).

πόσου τὴν οἰκίαν πωλεῖς ;

for how much do you sell your
house ?

τοσούτου ἐπώλησα,

I sold it for so much.

μεγάλῃς τιμῇς πωλήσω αὐτήν,

I shall sell it for a great price.

Rule.—The *price* of a thing is put in the Gen.

ὁ πούς, *the foot*.

SING.	DUAL.	PLUR.
N. πούς	N. A. V. πόδε G. D. ποδοῖν	N. πόδες
G. ποδός		G. ποδῶν
D. ποδί		D. ποσί(ν)
A. πόδα		A. πόδας
V. πούς		V. πόδες

ὁ, ἡ πῶλος, *ον*, *the colt*.

ὁ, ἡ αἴλουρος, *ον*, *the cat*.

192. EXERCISES.

I. *Render into English.*

Ὁ πούς τοῦ πῶλου.—Οὐχ ὁ πούς τοῦ πῶλου,
ἀλλ' ἡ κεφαλή.—Οὐχ οἱ τοῦ πῶλου πόδες, ἀλλ' οἱ
τοῦ ἵππου.—Ὁ πῶλος ἔχει τέσσαρας πόδας.—Οἱ
ἄνθρωποι δύο πόδας καὶ δύο χεῖρας. ἔχουσιν.—

Ἐκάστη ἡ χεὶρ πέντε ἔχει δακτύλους.—Τὼ χεῖρε ἀμφοτέρω δέκα δακτύλους ἔχουσιν.—Ἡ αἴλουρος δάκνει μου τὸν πόδα.—Πόσου τὸν πῶλον ἐπώλησας ;—Τοσούτου ἀργυρίου.—Ὁ ἔμπορος πωλεῖ τὰς χλαίνας μεγάλης τιμῆς.—Ἐπώλησα τὴν χλαῖναν καὶ τὸν πῖλον τῆς αὐτῆς τιμῆς.—Τίνα φιλεῖς ;—Τὸν ξένον τοῦτον φιλῶ.—Οἱ ἀγαθοὶ ἀεὶ τοὺς ἀγαθοὺς φιλοῦσιν.—Ὁ ἀγαθὸς τὴν σοφίαν καὶ τὴν ἀρετὴν ἀεὶ φιλεῖ τε καὶ διώκει.—Ὁ σκολιὸς ποταμὸς ῥεῖ διὰ τοῦ πεδίου εἰς τὴν λίμνην.—Οἱ ποταμοὶ οὗτοι οὐκ εἰς τὴν θάλασσαν ῥέουσιν.

II. *Render into Greek.*

What were you selling?—I was selling this silver cup.—I shall sell it for a large price.—The boy laughs because you sell your cloak.—For how much shall you sell the colt?—For much money.—I was selling my (the) horse when you came in (εἰσῆλθες).—Where is the cat?—She is lying in the corner.—The cat was just now lying on the table.—The boy caught the cat.—For this reason (διὰ τοῦτο) the cat bit the boy.—The good always love each other.—Nobody loves wisdom and virtue except the good.—Wisdom is a fountain of life.—Virtue alone is wisdom.—In the heart of the flatterer there is nothing but poison.—The unjust do not love each other.—Whence flows the great river?—It flows out of this hill through the country into the sea.—The hill is distant many stadia from the sea.

FIFTY-FIRST LESSON.

193. *Contract Verbs in óω.*

δηλόω, δηλῶ, *I show.*

Pres.

Imperf.

SING.			
1. δηλόω	δηλῶ	ἐδήλοον	ἐδήλουν
2. δηλόεις	δηλοῖς	ἐδήλοες	ἐδήλους
3. δηλόει	δηλοῖ	ἐδήλοε	ἐδήλου
DUAL.			
2. δηλόετον	δηλοῦτον	ἐδηλόετον	ἐδηλοῦτον
3. δηλόετον	δηλοῦτον	ἐδηλοέτην	ἐδηλούτην
PLUR.			
1. δηλόομεν	δηλοῦμεν	ἐδηλόομεν	ἐδηλοῦμεν
2. δηλόετε	δηλοῦτε	ἐδηλόετε	ἐδηλοῦτε
3. δηλόουσι(ν)	δηλοῦσι(ν)	ἐδήλοον	ἐδήλουν

	φιλέω,	φιλῶ,	δηλόω,	δηλῶ.
Imperf.	ἐφίλειον	ἐφίλουν,	ἐδήλοον	ἐδήλουν.
Fut.	φιλήσω,		δηλώσω.	
1 Aor.	ἐφίλησά,		ἐδήλωσά.	

194. *Adj. of the 1 and 3 Decl.**πᾶς, all, every.*

SING.			
N.	πᾶς	πᾶσᾱ	πᾶν
G.	παντός	πάσης	παντός
D.	παντί	πάσῃ	παντί
A.	πάντᾱ	πᾶσᾶν	πᾶν
V.	πᾶς	πᾶσᾱ	πᾶν
DUAL.			
N. A. V.	πάντε	πάσᾱ	πάντε
G. D.	πάντοι	πάσαι	πάντοι
PLUR.			
N.	πάντες	πᾶσαι	πάντᾱ
G.	πάντων	πασῶν	πάντων
D.	πᾶσι(ν)	πάσαις	πᾶσι(ν)
A.	πάντᾶς	πάσᾶς	πάντᾶ
V.	πάντες	πᾶσαι	πάντᾶ

ἅπας, ἅπασα, ἅπαν, all together.

πᾶς ἄνθρωπος,
 πᾶσα ἡ γῆ,
 ἡ γῆ πᾶσα,
 πάντες ἄνθρωποι,
 πᾶσαι αἱ χῶραι,
 αἱ χῶραι πᾶσαι,
 πάντες,
 πᾶν,
 πάντα,

every man.

all the earth.

all men.

all the regions.

all, (every body).

all, every thing.

all things.

πάντα ταῦτα, ταῦτα πάντα,	}	all these things.
πάντα ἄλλα (τὰ ἄλλα)		all the other things.
ἄλλα πάντα,		all such things.
πάντα τὰ τοιαῦτα, τὰ τοιαῦτα πάντα,		all came together.
ἅπαντες ἦλθον,		

195. EXERCISES.

Render into English.

Πᾶς ἔμπορος.—Πάντες ἔμποροι.—Πάντες οἱ τεχνῖται.—Οἱ ἐργάται ἅπαντες ἐν τῷ ἀγρῷ εἰσιν.—Πᾶν ῥόδον καλόν ἐστιν.—Πάντα ῥόδα ἀκάνθας ἔχει.—Οἱ σοφοὶ πάντες σοφίαν φιλοῦσιν.—Τίς ἔλεξε τὰ τοιαῦτα πάντα;—Ταῦτα πάντα, καὶ ἄλλα τοιαῦτα πολλὰ ἔλεξεν ὁ ῥήτωρ.—Πᾶς ἄνθρωπος ἢ κακός, ἢ ἀγαθός ἐστιν.—Πάντες οἱ ἐν τῇ χώρᾳ ταύτῃ ποταμοὶ σκολιοὶ εἰσιν.—Οἱ δίκαιοι ἅπαντες μακάριοι.—Ὁ ῥήτωρ δηλοῖ ὅτι ταῦτα πάντα οὕτως ἔχει.—Ὁ θεὸς πάντα δηλοῖ τοῖς ἀγαθοῖς.—Δήλον ὅτι ἡ ψυχὴ ἀθάνατος.—Ὁ θεὸς ἑαυτὸν δηλοῖ πᾶσι τοῖς ἀγαθοῖς.—Πάντα ταῦτα δηλοῖ ὡς (that) ὁ θεὸς ἀγαθός ἐστιν.—Οἱ ῥήτορες ἐδήλωσαν ἡμῖν ἅπαντα ταῦτα.

II. *Render into Greek.*

Every tree.—Every apple-tree in the garden.—All these apples fell into this basket.—We hear these things throughout the region.—They hear the voice of God throughout all the earth.—All this plain is beautiful.—The father showed these things to his son.—This letter will show you (ὅμιν) all things.—Every thing is beautiful.—The men of this time (οἱ τῶν ἄνθρωποι) are not so wise as those of old.—The messenger says that the stranger will come to-morrow.—The Greeks travelled ten days' journey through the plain.—Wisdom is the life (ζωή) of the soul.—The sources of the river are from (ἐκ out of) the high hill.—During all those days we remained in the plain.

FIFTY-SECOND LESSON.

196. *The Perfect Indicative.*

This is formed thus :

γράφ-ω	Perf. γέ-γραῶ-ᾱ,	<i>I have written.</i>
διώκ-ω	“ δε-δίωχ-ᾱ,	<i>I have pursued.</i>
φιλέ-ω	“ πε-φίλη-κα,	<i>I have lived.</i>

Thus, to verbs beginning with a consonant, the initial consonant is prefixed with *s* (which is called a *reduplication*), and the ending *α* is affixed so that

(a) Stems ending in a *labial* mute (π, β, φ) make $\varphi\alpha$, as, $\gamma\varphi\alpha\varphi$, $\gamma\acute{\epsilon}\gamma\rho\alpha\varphi\alpha$.

(b) Stems ending in a *palatal* mute (κ, γ, χ) make $\chi\alpha$, $\delta\iota\omega\kappa$, $\delta\epsilon\delta\acute{\iota}\omega\chi\alpha$.

(c) All others make $\kappa\alpha$, as, $\varphi\iota\lambda\kappa$, $\pi\epsilon\varphi\acute{\iota}\lambda\eta\kappa\alpha$.

Thus,

(a) $\gamma\rho\acute{\alpha}\varphi\omega$ (stem $\gamma\varphi\alpha\varphi$)	$\gamma\acute{\epsilon}\gamma\rho\alpha\varphi\alpha$, have written.
$\pi\acute{\epsilon}\mu\pi\omega$ ($\pi\epsilon\mu\pi$)	$\pi\acute{\epsilon}\pi\omicron\mu\varphi\alpha$, have sent.
$\beta\lambda\acute{\alpha}\pi\tau\omega$ ($\beta\lambda\alpha\beta$)	($\beta\lambda\acute{\epsilon}\beta\lambda\alpha\varphi\alpha$, have hurt) not used.
$\tau\acute{\upsilon}\pi\tau\omega$ ($\tau\upsilon\pi$)	($\tau\acute{\epsilon}\tau\upsilon\varphi\alpha$, have struck.)
(b) $\delta\acute{\alpha}\kappa\omega$ ($\delta\alpha\kappa, \delta\eta\kappa$)	$\delta\acute{\epsilon}\delta\eta\chi\alpha$, have bitten.
(c) $\pi\omega\lambda\acute{\epsilon}\omega$ ($\pi\omega\lambda\epsilon$)	$\pi\epsilon\pi\acute{\omega}\lambda\eta\kappa\alpha$, have sold.
$\theta\alpha\upsilon\mu\acute{\alpha}\zeta\omega$ ($\theta\alpha\upsilon\mu\alpha\delta$)	$\tau\epsilon\theta\alpha\acute{\upsilon}\mu\alpha\chi\alpha$, have admired.
$\gamma\epsilon\lambda\acute{\alpha}\omega$ ($\gamma\epsilon\lambda\alpha$)	$\gamma\epsilon\gamma\acute{\epsilon}\lambda\alpha\chi\alpha$, have laughed.
$\pi\alpha\acute{\iota}\omega$ ($\pi\alpha\iota$)	$\pi\acute{\epsilon}\pi\alpha\iota\kappa\alpha$, have struck.
$\delta\eta\lambda\acute{\omicron}\omega$ ($\delta\eta\lambda\omicron$)	$\delta\epsilon\delta\acute{\eta}\lambda\omega\chi\alpha$, have shown.

197. Verbs beginning with a vowel have of course no reduplication, as also many commencing with two consonants, or a double consonant.—Hence in these the Perf. has the same prefix as the Imperf. and Aor.

$\epsilon\acute{\upsilon}\rho\acute{\iota}\sigma\kappa\omega$ ($\epsilon\acute{\upsilon}\rho\epsilon$)	$\epsilon\acute{\upsilon}\rho\eta\kappa\alpha$ I have found.
$\sigma\chi\acute{\iota}\zeta\omega$ ($\sigma\chi\iota\delta$)	$\acute{\epsilon}\sigma\chi\iota\kappa\alpha$ I have split.

REM.—*Lingual* mutes (τ, δ, θ) are dropt before $\kappa\alpha$, as, $\theta\alpha\upsilon\mu\alpha\delta$, $\tau\epsilon\theta\alpha\acute{\upsilon}\mu\alpha\kappa\alpha$ (not $\tau\epsilon\theta\alpha\upsilon\mu\alpha\delta\kappa\alpha$) $\sigma\chi\acute{\iota}\zeta\omega$, $\sigma\chi\iota\delta$, $\acute{\epsilon}\sigma\chi\iota\kappa\alpha$ (not $\acute{\epsilon}\sigma\chi\iota\delta\kappa\alpha$).

☞ Observe that verbs in ζ generally have their stem in δ , verbs in $\pi\tau$ have it in π, β , or φ , as, $\tau\acute{\upsilon}\pi\tau\omega$, stem $\tau\upsilon\pi$; $\beta\lambda\acute{\alpha}\pi\tau\omega$, stem $\beta\lambda\alpha\beta$.

198. Inflection of the Perfect.

γέγραϑ- ᾶ, ᾶς, ε(ν)
 ᾶτον, ᾶτον,
 ᾶμεν, ᾶτε, ᾶσι(ν)

πέπομφα ὅτι γέγραφα,

τὴν οἰκίαν πεπώληκας,

I have sent because I have
written.

you have sold your house.

199. τὸ οὖς, the ear.

SING.	DUAL.	PLUR.
N. οὖς	N. A. V. ὠτς G. D. ὠτοις	N. ὠτᾶ
G. ὠτός		G. ὠτων
D. ὠτί		D. ὠσί(ν)
A. οὖς		A. ὠτᾶ
V. οὖς		V. ὠτᾶ

τὸ πρόσωπον, ον, the face.

ἡ παρειά, ᾶς, the cheek.

ὁ ὀφθαλμός, οὔ, the eye.

ἄνευ, without (Governs the Gen.)

ἡ ἄνευ ὀφθαλμῶν,

ἡ ἄνευ βακτηρίας,

without eyes.

without a staff.

200. EXERCISES.

I. *Render into English.*

Γέγραφα.—Τί γέγραφας;—Ἐπιστολὴν γέγραφα.—Πρὸς τίνα τὴν ἐπιστολὴν πέπομφας;—Πέπομψα αὐτὴν πρὸς τὸν ἀδελφόν.—Διὰ τίνος;—Δι' ἀγγέλου.—Οὐπω τὴν ἐπιστολὴν πέπομψα, ἀλλ' αὐριον τέμψω.—Πρὸς τίνα (to whom) πεπώληκας ταύτην τὴν οἰκίαν;—Πρὸς τὸν πλούσιον ἔμπορον.—Πότερα δεδιώχασιν οἱ θηρευταὶ τὰ θηρία, ἢ οὐ;—Οὔτε τοὺς λέοντας δεδιώχασιν, οὔτε τὰς ἄρκτους, ἀλλὰ τοὺς λύκους.—Ὁ σκίουρος τὸν παῖδα δέδηκεν.—Τὸ οὖς.—Τὰ ὦτα καὶ αἱ παρειαὶ τοῦ νεανίου.—Οὐδεὶς ὁρᾷ ἄνευ ὀφθαλμῶν.—Ὀρῶμεν τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούομεν.—Ταῦτα πάντα τοῖς ἡμετέροις αὐτῶν (with our own) ὀφθαλμοῖς εἶδομεν.—Ὁ γέρων οὐ βαίνει ἄνευ βακτηρίας.—Οὐδεὶς ἀκούει ἄνευ ὠτῶν.—Τὸ τῆς κόρης πρόσωπον καλὸν ἐστίν.—Πάντες ἄνθρωποι ἔχουσιν ὦτα, καὶ ὀφθαλμοὺς καὶ πόδας καὶ χεῖρας.—Τὸ ῥόδον οὐχ οὕτω καλὸν ἐστίν ὡς τὸ πρόσωπον καὶ αἱ παρειαὶ τῆς κόρης.—Εὗρηκα τὸν υἱόν.—Ὁ ἐργάτης ἔσχικε πάντα ταῦτα τὰ μεγάλα δένδρα.

II. *Render into Greek.*

To whom has the father written all these letters?—To his son.—To the good stranger.—Who has loved the stranger?—Nobody has loved him.—How many ears has the boy?—He has one ear and two tongues.—Other men (οἱ ἄλλοι ἄνθρωποι the rest of men) have two ears and only one tongue.—We have split the trees and pursued the wild beasts.—We have sent as many letters as we have written.—The boy has laughed at (ἐπὶ) all these things.—We have always admired the wise (man).—The orator has showed to us (ἡμῖν, πρὸς ἡμᾶς) that these things are so.—Nobody sees without eyes.—We do not walk without feet.—We hear because we have ears.—We see with our (τοῖς) eyes.—There is nothing in my eye except a thorn.—The maiden has roses and lilies on her cheeks.

FIFTY-THIRD LESSON.

201. *The Perfect Indicative (continued.)*

Many Perfects are formed like the Fut. from obsolete roots, or otherwise somewhat irregularly; as,

Pres.	Fut.	Perf.	
βαίνω	βήσομαι	βέβηκαῖ,	have gone.
τρέχω	δραμοῦμαι	δεδράμηκαῖ,	have run.
ἔρχομαι	(ἐλεύσομαι)	ἐλήλυθαῖ,	have come.
πίπτω	πεσοῦμαι	πέπτωκαῖ,	have fallen.
ὀίπω	ὀίψω	not used.	

ἀκούω	ἀκούσομαι	ἀκήκοᾶ,	have heard.
ὄρᾶω	ὄψομαι (οπ)	ὥρᾶκα,	have seen.
λέγω	λέξω	εἶρηκα (ῥέω)	have said, spoken.
but συλλέγω	συλλέξω	συνείλοχα,	have collected.
ἔχω	ἔξω or σχήσω	ἔσχηκα,	have had.
πίνω	πίομαι	πέπωκα,	have drunk.
ἐσθίω	ἔδομαι	ἐδήδοκα,	have eaten.
λαμβάνω	λήψομαι	εἵληφα,	have taken, caught.
μένω	μενῶ	μεμένηκα,	have remained.
ῥέω	ῥυήσομαι	ῥόρύηκα,	have flowed.
φεύγω	φεύξομαι	πέφευγα,	have fled.

REM. 1.—The prefix ἀκ-ήκοα, ἐλ-ήλυθα, ἐδ-ήδοκα is called the *Attic reduplication*.

REM. 2.—A few Perfects retain the letter of the root and are called 2 Perf., as πέφευγα for πέψυχα, ἀκήκοα, for ἠκούκα, ἐλήλυθα for ἐλήλυκα. Some verbs have both the 1 and 2 Perf., but generally with different meanings.

συρρέω, *run, flow together.*

συνέρρεον, *was flowing together.*

συρρήσομαι.

συνερρήηκα.

οἱ ποταμοὶ συρρέουσιν,

ὥσπερ ἀκήκοα οὕτω καὶ
ὥρᾶκα,

the rivers run together.

just as I have heard, so also I
have seen.

202. τὸ σῶμα (stem σωματ), *the body*.

SING.	DUAL.	PLUR.
N. σῶμα G. σώματος D. σώματι A. σῶμα V. σῶμα	N. A. V. σώματε G. D. σωμαῖτον	N. σώματᾶ G. σωμαῶν D. σώμασιν(ν) A. σώματᾶ V. σώματᾶ

So, τὸ στόμα, *the mouth*.τὸ αἷμα, *the blood*.τὸ χρεῖμα, *the thing*.χρήματᾶ (Pl.) *possessions, money*.

REM.—All nouns of Decl. 3 with Gen. in ατος are Neut.

πόσα χρήματα, { how much money?
 πόσον ἀργύριον, {
 πολλὰ, ὀλίγα χρήματα, | much, little money.

203. EXERCISES.

I. *Render into English.*

Τί ἐώρακας;—Οὐδὲν ἐώρακα πλὴν τούτων
 δυοῖν αἰλούρων.—Οἱ παῖδες ἐώρακασιν πέντε κό-
 ρακας ἐπὶ τῆς συκῆς ταύτης.—Οἱ Ἕλληνες τὸν πο-
 ταμὸν διαβεβήκασιν καὶ δεῦρο ἤδη (already) ἐλη-
 λύθασιν.—Οἱ ποιμένες καὶ λύκον ἐώρακασιν, καὶ
 εἰς τὴν κώμην πεφεύγασιν.—Τὸ αἷμα ῥεῖ διὰ τοῦ
 σώματος.—Ἡ τοῦτου τοῦ νεανίου γλῶσσα.—Τὰ

ὦτα τοῦ νεανίου εἰς τὴν γλῶσσαν συνεῤῥύηκεν.—
 ὦ νεανία, δύο ὦτα ἔχομεν καὶ μίαν μόνην γλῶσ-
 σαν.—Καὶ τὴν βροντὴν ἀκηκόαμεν, καὶ τὴν ἀσ-
 τραπὴν ἐωράκαμεν.—Ὁ θηρευτὴς οὐ τοσούτους
 λέοντας εἵληφεν ὅσους δεδίωχεν.—Καλὸν σῶμα.
 —Ἐν τῷ στόματι τῷ τοῦ κόλακός ἐστιν ἰός.—Οὐ
 μόνον ἐν τῷ στόματι, ἀλλὰ καὶ ἐν τῇ ψυχῇ.—Τὸ
 σῶμα ἔχει ὅστ᾽α καὶ αἷμα.—Οὗτος ὁ ἔμπορος ἔχει
 πολλὰ χρήματα.

II. *Render into Greek.*

How much money have you in the chest?—Much.
 —There is much blood in the body.—Much blood flows
 through all the body.—The mouth has one tongue and
 many teeth.—We eat and drink with our mouth (τῷ
 στόματι).—Just as we see with our eyes and hear with our
 ears, so we eat with our mouth.—We have both eaten
 and drunk.—The shepherd has seen the wolf and fled.—
 The wolf has seen the shepherd and fled.—We have ad-
 mired the beautiful face of the maiden, and the wisdom
 of the orator.—Nobody eats without teeth.—The orator
 has not spoken without a tongue.—I have caught all
 these squirrels.—The disciple has collected all these
 books.—How wise is the scholar!—How happy the just!
 —How miserable the unjust!—How white are the teeth,
 and how beautiful the cheeks of the maiden!—This
 young man's ears have run together into his (the) tongue.
 —We have stayed a long time.

FIFTY-FOURTH LESSON.

204. *κατά, down.* A Preposition.
κατὰ τοῦ, τόν, (Governs Gen and Acc.)

A. κατὰ τοῦ, down from, down in respect to.

(a) *Down from, κατὰ τῶν πετρῶν, down from the rocks.*

(b) *Down in respect to = under, κατὰ τῆς γῆς, under the earth.*

(c) *Down in respect to = against (of speaking &c.), λέγω κατὰ σοῦ, I speak against you.*

B. κατὰ τόν, pertaining to, belonging to (without intimate connection); variously modified by place, time, motion, rest, &c.

<p>οἱ καθ' ἡμᾶς, <i>those pertaining to us,</i> κατ' ἐκεῖνον τὸν χρόνον,</p>	<p><i>locally, those near, opposite us. temporally, those of our time. at that time (pertaining to that time).</i></p>
<p>κατὰ τὸν πόδα, κατὰ τούτους τοὺς λόγους, κατὰ γῆν καὶ κατὰ θάλασσαν,</p>	<p><i>at, on the foot. according to these words. by land and by sea.</i></p>

⚡ *Note.*—ἀνά denotes *diffusion, over, throughout.*

κατά, contact at a point, at, on, &c.

ἀνὰ θάλασσαν, over the sea.

κατὰ θάλασσαν, by sea.

205. The Acc. with or without *κατά* is often used to limit a general statement.

δάκνει με (κατὰ) τὸν πόδα,	he bites me on the foot.
καλὸς τὸ πρόσωπον,	beautiful in the face.
ἀγαθὸς πάντα,	good in all things.

καταβαίνω,	<i>I go down, descend.</i>
ἀλγέω ἀλγῶ,	<i>I am pained.</i>
ἡ κλίμαξ, ακος,	<i>the ladder, stair-case</i> { like κόραξ.
ἡ σάρξ, κος,	<i>the flesh.</i>
ἔνεκᾶ,	<i>for the sake of</i> (Governs the Gen.)
ἐναντίον,	<i>in presence of.</i> “

ἀλγῶ τὴν κεφαλὴν,	I have a pain in my head.
καταβέβηκα κατὰ τῆς κλίμα-	I have come down the stair-
κος,	case.
κατέδραμε κατὰ τοῦ λόφου,	he ran down the hill.
ἔνεκα τούτων, τούτων ἔνεκα,	for the sake of these things.
ἐναντίον ἐμοῦ, ἐμοῦ ἐναντίον,	in my presence.

REM.—*ἔνεκα* and *ἐναντίον* may either precede or follow the word which they govern.

206. EXERCISES.

I. Render into English.

Ὁ ἄνθρωπος καταπίπτει (falls down).—Τὰ μῆλα εἰς τὴν κρήνην κατέπεσεν.—Ἡ σφαῖρα πίπτει κατὰ τῶν πετρῶν.—Οἱ δύο ἵπποι κατὰ τῶν πετρῶν ἔπεσον.—Μὴ ὁ παῖς κατὰ τῆς κλίμακος

*πεσείται ;—Οἱ νεανίαί ξύλα κατὰ τῆς ὀροφῆς
 ἔρρίπτον.—Κατ' ἐκεῖνον τὸν χρόνον ἐγὼ οἴκαδε
 ἐπορευόμην.—Ὁ σκίουρος τὸν παῖδα κατὰ τὸν
 δάκτυλον δέδηκεν.—Ἡ κόρη ἀλγεῖ τὴν κεφαλὴν.
 —Ὅτε ὁ νεανίας τὴν κόρην ὄρᾳ, τὴν καρδίαν
 ἀλγεῖ.—Ὁ ῥήτωρ ταῦτα πάντα εὖ εἴρηκεν.—Κατὰ
 τίνος ταῦτα ἔλεξεν ;—Κατὰ τοῦ ἀδίκου γείτονος.
 —Ταῦτα κατ' οὐδενὸς λέγω.—Οἱ θηρευταὶ τὰ
 καθ' ἑαυτοὺς θηρία αἰεὶ διώκουσιν.—Ἡ σὰρξ καὶ
 τὰ ὀστέα.—Τὸ σῶμα σάρκα ἔχει καὶ αἷμα.—Ταῦ-
 τα ἐναντίον πάντων λέγομεν ἀγαθοῦ τινος ἕνεκα.*

II. *Render into Greek.*

The stair-case.—The cat will descend the stair-case.
 —The young men will run down this hill.—The flatter-
 er says these things against me.—The raven eats the
 body.—The flatterer eats the soul.—We have drunk so
 much wine and eaten so much bread.—The wolf eats
 flesh with his teeth.—At those times the young men
 were pursuing peacocks.—I have a pain in my hand.—
 The maiden is beautiful in the face.—The boy has a
 pain in his eye.—By land and by sea.—The thief has
 struck me on my foot (*κατὰ τὸν πόδα*).—According to
 these words.—The orator speaks well.—He has spoken
 well.—I have laughed at these things.—God is just in
 all things.—In the soul of the unjust (man) is poison.—
 The blood runs through the flesh and the bones.

FIFTY-FIFTH LESSON.

207. ποτέ, *once, at some time, ever* (enclitic).
 οὔποτε, }
 οὐδέποτε, } *not at any time, never.*
 οὐδεπώποτε,

REM.—οὐδεπώποτε is not used of *future* time; οὐδέποτε rarely of *past* time.

τίς ποτε; who in the world? who, I pray?

τί ποτε; what in the world? what, I pray?

τί ποτε; (more spiritedly for διὰ τί) why in the world? why, I pray?

ποῦ ποτε; where in the world?

οὔποτε αὐτὸν ὄψομαι,
 οὐδεπώποτε εἶώρακα,
 οὐδεὶς πώποτε εἶώρακεν,
 τί ποτε λέγεις;

τί ποτε λέγεις ταῦτα;

I shall never see him.

I have never seen.

no one has ever seen.

what in the world are you saying?

why in the world do you say this?

ὁ ἀντίχειρ	} <i>the thumb.</i>
ὁ μέγας δάκτυλος,	
ποδὸς δάκτυλος,	
ὁ τοῦ ποδὸς δάκτυλος,	
οἱ ποδῶν δάκτυλοι,	<i>a toe.</i>
	<i>the toe.</i>
	<i>the toes.</i>

208. ὁ μὲν—ὁ δέ, *the one—the other.*
οἱ μὲν—οἱ δέ, *some—others.*
μὲν, *indeed, to be sure* (concessive).
δέ, *but, and* (usual correlative of μὲν).

σοφὸς μὲν, κακὸς δέ,
μικρὸς μὲν, καλὸς δέ,
ἐγὼ μὲν γράφω, σὺ δὲ λέγεις,

γράφεις μὲν, λέγεις δε οὔ,

τότε μὲν ἐδίωκον, νῦν δὲ
φεύγω,

wise indeed, but wicked.
small it is true, but beautiful.
I indeed write, but (and) you
speak.
you write indeed, but do not
speak.
then indeed I was pursuing,
but now I flee.

209. *Observe 1.—μὲν is indeed, to be sure, it is true, never in their emphatic, but only in their concessive meaning; εἶχον μὲν ποτε, νῦν δ' οὐκέτι ἔχω, I had it is true once, but now I have no longer.*

2. The force of μὲν is often too slight to be *rendered* into English, but it should *always* be noticed, and if in no other way, indicated by the tone of the voice.

210. ὁ ἐνιαυτός, οὔ, *the year.*
ἡ νύξ, *the night.*

(stem νυκτ.)

SING.	DUAL.	PLUR.
N. νύξ	N. A. V. νύκτε G. D. νυκτοῖν	N. νύκτες
G. νυκτός		G. νυκτῶν
D. νυκτί		D. νυξί(ν)
A. νύκτᾱ		A. νύκτᾱς
V. νύξ		V. νύκτες

νυκτός, τῆς νυκτός,
ἐν τῇ νυκτί,
τὴν νύκτα, νύκτα,

ἡμέρας καὶ νυκτός,
καθ' ἑκάστην νύκτα, ἡμέραν,
καθ' ἡμέραν,
κατὰ νύκτα
κατὰ μῆνα, κατ' ἐνιαυτόν,
καθ' ἓν, κατὰ δύο

by night.
in the night.
during the night, during a
night.
by day and by night.
each night, day.
daily, day by day.
nightly, night by night.
monthly, yearly.
one by one, two by two.

211. μέσος, η, ον, middle.

μέσον ἡμέρας,

ἄμφι οἱ περὶ μέσον ἡμέρας,
ἄμφι, περὶ μέσας νύκτας,
μέσαι νύκτες ἦσαν,
ἤδη περὶ μέσας νύκτας ἦσαν,

mid-day (the middle of the
day).
about mid-day.
about midnight.
it was midnight.
already it was about midnight.

ὁ μέσος ποταμός,

μέσος ὁ ποταμός,
τὸ μέσον τοῦ ποταμοῦ,
ἐν τῇ μέσῃ οἰκίᾳ ἐσμέν,

the middle (or intervening)
river.

the middle of the river.

we are in the middle (inter-
vening) house.

REM.—ὁ μέσος and μέσος ὁ, like ὁ μόνος, μόνος ὁ, Less.
XXV. (94); thus,

ὁ μόνος υἱός,
μόνος ὁ υἱός,
ὁ μέσος ποταμός,
μέσος ὁ ποταμός,
ὁ ποταμός μέσος,

the only son.
the son alone.
the middle river.
the river middle, where it is
middle, i. e. the middle of
the river.

212. EXERCISES.

I. *Render into English.*

Ὁ ἐνιαυτός.—Πᾶς ἐνιαυτός.—Πάντες οἱ ἐνιαυτοί.—Τοῦτον τὸν ἐνιαυτόν.—Τί ποτε ἔλεξεν ὁ ῥήτωρ;—Ἐλεξεν ὅτι ὁ θεὸς μόνος ἐστὶ μέγας.—Οἱ μὲν ἀγαθοὶ μακάριοι, οἱ δὲ κακοὶ ἄθλιοι εἰσιν.—Ὁ μὲν πατήρ νυκτὸς ἐπιστολὰς γράφει, ἐγὼ δὲ ἡμέρας.—Πότε ἦλθον οἱ κλέπται;—Ἀμφὶ μέσας νύκτας ἦλθον.—Ἦδη ἀμφὶ μέσον ἡμέρας ἦν ὅτε τὴν βροντὴν ἠκούσαμεν.—Οἱ θηρευταὶ θηρία διώκουσι καθ' ἡμέραν καὶ κατὰ νύκτα.—Οἱ φίλοι ἡμῶν ἔρχονται, οἱ μὲν κατὰ μῆνα, οἱ δὲ καθ' ἐνιαυτόν.—Ὁ μὲν ποιμὴν διώκει, ὁ δὲ λύκος φεύγει.—Σὺ μὲν κατὰ τὴν κεφαλὴν ἀλγεῖς, ἐγὼ δὲ κατὰ τὸν πόδα.—Πότερα τὸν ἐμὸν πῶλον εὔρηκας, ἢ τὸν τοῦ ἀδελφοῦ μου;—Τὸν μὲν σὸν εὔρηκα, τὸν δὲ ἐκείνου, οὔ.—Ποτὲ μὲν οἶνον ἔπινον, νῦν δὲ οὐκέτι πίνω.—Τρεῖς γέφυραί εἰσιν ἐνταῦθα.—Ἡ μέση γέφυρά ἐστὶ καλή.—Ἡ μέση γέφυρα κεῖται ἐν μέσῃ τῇ λίμνῃ.

II. *Render into Greek.*

Where in the world is my father?—He is writing in the house.—When does he write?—By day and by night.—The thief comes nightly.—The huntsmen go forth

into the woods every month (καθ' ἑκάστην μῆνα.)—The shepherds pursue the wolves annually.—It is clear that the stranger has stayed many months.—The middle of the garden.—The fountain lies in the middle of the garden.—The middle field lies in the middle of the plain.—About midnight.—Who will come about mid-day?—Nobody but my neighbor.—It was already about mid-day when the stranger came.—How long (πόσον χρόνον) did he stay?—Six months.—He stayed a year.—He stayed a day and a night.—The nights are not so long as the days.—Some say these things, others those.—I indeed sit, but you run.—We (indeed) pursue, and you flee.

FIFTY-SIXTH LESSON.

213. *The Relative Pronoun.*

ὅς, ἣ, ὃ, *who, which, what*, (like ἄλλος.)

ὁ νεανίας ὃν ὁρῶ,
τὸ ποτήριον ὃ ἔχω,
αἱ οἰκίαι ἐν αἷς κάθηνται,
ἀκούω ἃ λέγεις,
ἀκούω πάντα ἃ λέγεις,
ἀκούω πάντα ὅσα λέγεις,
πάντες ὅσοι,
πάντες οἳ

the young man whom I see.
the cup which I have.
the houses in which they sit.
I hear what (things) you say.
I hear all that you say.
all who.

214. μέχρῃς and μέχρι, { *until, up to, clear to.*
ἕως,

μέχρι τούτου τοῦ χρόνου,	up to, until this time.
μέχρι τῆς θαλάσσης,	clear to, as far as the sea.
μέχρῃς ἐνταῦθα,	up to here.
μέχρι τούτου,	up to this.
μέχρῃς οὗ,	up to where, until where.
μέχρῃς ἑσπέρας,	} until evening.
μέχρι τῆς ἑσπέρας,	
ἕως (μέχρῃς) ἦλθες,	until you came.
μέχρι τούτου ἤκουον ἕως,	up to this point I heard, until.

215. ἐν ᾧ (χρόνῳ), in what time = *while*.
ἕως, so long as, *while*.

ἦλθες ἐν ᾧ ἔγραφον,	} you came while I was writing.
ἔμεινες ἕως ἔγραφον,	
ἕως μενοῦμεν, λέξει,	} he will speak so long as we shall stay.

ἐν τούτῳ τῷ χρόνῳ,	} in this time, meanwhile.
ἐν τούτῳ,	

216. ὁ πατήρ, *the father*,

Drops ε in some of its cases and changes the accent.

SING.	DUAL.	PLUR.
N. πατήρ		N. πατέρες
G. πατρός (πατέρος)	N.A.V. πατέρες	G. πατέρων
D. πατρί (πατέρι)	G. D. πατέροι	D. πατράσι(ν)
A. πατέρᾳ		A. πατέρᾳς
V. πάτερ		V. πατέρες

So ἡ μήτηρ, *the mother*.
ἡ θυγάτηρ, *the daughter*.

My father and mother. $\left\{ \begin{array}{l} \text{ὁ πατήρ καὶ ἡ μήτηρ μου.} \\ \text{ὁ πατήρ μου, καὶ ἡ μήτηρ.} \end{array} \right.$

REM.—Observe Voc. irreg. *πάτερ* for *πατήρ*. See LESS. XLI. (153); but *μήτερ* is regular.

217. μέλας, black.

SING.			
N.	μέλας	μέλαινα	μέλαν
G.	μέλανος	μελαίνης	μέλανος
D.	μελανι	μελαίνῃ	μέλανι
A.	μέλανα	μέλαιναν	μέλαν
V.	μέλας	μέλαινα	μέλαν
DUAL.			
N. A. V.	μέλανε	μελαίνα	μέλανε
G. D.	μελάνοιν	μελαίναιν	μελάνοιν
PLUR.			
N.	μέλανεσ	μέλαιναι	μέλανα
G.	μελάνων	μελαινῶν	μελάνων
D.	μέλασι(ν)	μελαίनाις	μέλασι(ν)
A.	μέλανας	μελαίνας	μέλανα
V.	μέλανεσ	μέλαιναι	μέλανα

ἐρυθρός, ἄ, όν, red.

218. EXERCISES.

I. Render into English.

Ὁ κόραξ μέλας ἐστίν.—Ὁ κόραξ ὃν σὺ ἐν τῇ χειρὶ ἔχεις οὐχ οὕτω μέλας ἐστίν ὥς ὁ ἐν ἐκείνῃ τῇ ὕλῃ.—Ὁ κόραξ οὐχ οὕτω μέλας ἐστίν ὥς ὁ

κόλαξ.—Ἡ τοῦ κόλακος καρδία μέλαινα.—Ὁ ἐν τῷ ποτηρίῳ οἶνος ἐρυθρός ἐστίν.—Ἡ μὲν ἐμὴ χλαῖνα μέλαινά ἐστίν, ἡ δὲ σὴ, ἐρυθρά.—Ὡς μέλανες οὗτοι οἱ κόρακες!—Τὰ μὲν ῥόδα ἃ ἔχει ἡ κόρη, ἐρυθρά ἐστι, τὰ δὲ ἰᾶ, μέλανα.—Πόσον χρόνον ἐμείνατε ἐπὶ τοῦ λόφου;—Ἐμείναμεν ἐπ' αὐτοῦ ἕως τὴν βροντὴν ἠκούσαμεν.—Ἐμείναμεν μέχρι τῆς ἐσπέρας.—Οἱ θηρευταὶ τὰ θηρία μέχρι τῆς λίμνης διώκονται.—Ἐν ᾧ ὑμεῖς ἐγράφετε, ἡμεῖς ἐγγὺς τῆς κρήνης ἐπαίζομεν.—Ἔως ἔλεγον οἱ ῥήτορες, τοσοῦτον χρόνον ἡμεῖς ἠκούομεν.—Οἱ ξένοι ἐκάθηντο τρεῖς ἡμέρας ἐν τῇ οἰκίᾳ, ἕως ἥλθον ἐγώ.—Ἐγὼ καὶ ἡ θυγάτηρ μου.—Ὁ πατὴρ ἔχει τρεῖς θυγατέρας.—Οἱ φίλοι ἡμῶν μέχρι μὲν τῆς ἑω μενοῦσι, τότε δὲ ἀπίαςιν.—Οὐ τὰ αὐτὰ πάλαι ἔλεγες ἃ νῦν λέγεις.

II. Render into Greek.

My daughter.—I have seen my daughter.—When did you see your (the) daughter?—On the same day on which (τῇ αὐτῇ ἡμέρᾳ ᾗ) I sent letters to my son.—My daughter stayed six or seven days.—She stayed until evening.—We were pursuing the wild beasts until morning.—We pursued them clear to the sea.—While we were writing, the hunter was eating and drinking.—So long as the orator was speaking, the boy was pursuing squirrels and peacocks.—Black squirrels.—Some squirrels (τῶν σκιούρων οἱ μὲν) are black, others red.—Of faces some

are black, others white.—Nothing is so black as the soul of the wicked (man).—I see my father and mother.—The father sends many letters to his daughter.—The face of this flatterer (τὸ μὲν τούτου τοῦ κόλακος πρόσωπον) is white, but his (the) soul is black.

FIFTY-SEVENTH LESSON.

219. *The Pluperfect Indicative Active.*

The Pluperfect Active is formed from the Perfect; thus,

	γέγραφα,	<i>I have written.</i>
Pluperf.	ἔγεγραψεν,	<i>I had written.</i>
	δεδράμηκα,	<i>I have run.</i>
	ἔδεδραμήκειν,	<i>I had run.</i>
	ἔσχικα,	<i>I have split.</i>
	ἔσχίκειν,	<i>I had split.</i>
	ἤκηκοα,	<i>I have heard.</i>
	ἤκηκόειν,	<i>I had heard.</i>

Thus, the Pluperfect ends in *ειν* for *α* and prefixes the augment to the reduplication of the Perfect. If the Perfect has no reduplication, the prefix of both is the same; as,

Perf.	ἰώρᾱκᾱ,	<i>have seen,</i>	Pluperf.	ἰωράκειν,	<i>had seen.</i>
"	εἴληψᾱ,	<i>have taken,</i>	"	εἰλήφειν,	<i>had taken.</i>
"	ἔρρύηκα,	<i>have flowed,</i>	"	ἔρρύηκειν,	<i>had flowed.</i>
"	εὔρηκα,	<i>have found.</i>	"	εὔρήκειν,	<i>had found.</i>
"	εἶρηκα,	<i>have said.</i>	"	εἶρήκειν,	<i>had said.</i>

220. Inflection of the Pluperf.

Sing. ἔγραψεν, εἰς, εἰ,
 εἶπεν, εἶπεν.
 εἶπεν, εἶπε, εἶπεν or εἶπεν.

I had sent,	ἔπεπόμφεν.
We had collected,	συνειλόχευεν.
He had already fled,	ἤδη ἐπεφεύγει.
He had escaped,	ἄπεπεφεύγει.
He had come when I was de- parting,	ἐληλύθει ὅτε ἀπῆεν.

221. Specimens of the entire Indicative Active.

Pres. & Imperf. πέμπω, ἔπεμπον, *am sending, was sending.*
 Fut. & 1 Aor. πέμψω, ἔπεμψα, *shall send, sent.*
 Perf. & Pluperf. πέπομφα, ἐπεπόμφεν, *have sent, had sent.*

Pres. & Imperf. πίπτω, ἔπιπτον, *am falling, was falling.*
 Fut. & 2 Aor. πεσοῦμαι, ἔπεσον, *shall fall, fell.*
 Perf. & Pluperf. πέπτωκα, ἐπεπτώκειν, *have fallen, had fallen.*

Pres. & Impf. εὕρισκω, εὔρισκον, *find, am finding; was finding.*
 Fut. & 2 Aor. εὕρήσω, εὔρον, *shall find, found.*
 Perf. & Plupf. εὔρηκα, εὔρήκειν, *have found, had found.*

Pres. & Imperf. δάκνω, ἔδακνον, *am biting, was biting.*
 Fut. & 2 Aor. δήξομαι, ἔδᾱκον, *shall bite, bit.*
 Perf. & Pluperf. δέδηχα, ἐδεδήκειν, *have bitten, had bitten.*

ζητέω, ζητῶ, *I seek, look for* (like φιλέω).

Pres. & Imperf.	{ ζητέω, ἐζήτεον,	<i>am seeking, was seeking.</i>
	{ ζητῶ, ἐζήτουν,	
Fut. & 1 Aor.	ζητήσω, ἐζήτησα,	<i>shall seek, sought.</i>
Perf. & Pluperf.	ἐζήτηκα, ἐζητήκειν,	<i>have sought, had sought.</i>

222. εἰ, *if*.
ἡ ῥίς, *the nose*.

SING.	DUAL.	PLUR.
N. ῥίς		N. ῥῖνες
G. ῥῖνός	N. A. V. ῥῖνε	G. ῥῖνῶν
D. ῥῖνί	G. D. ῥῖνοῖν	D. ῥῖσι(ν)
A. ῥῖνᾱ		A. ῥῖνᾱς
V. ῥῖν		V. ῥῖνες

εἰ ταῦτα λέγει, σοφός ἐστιν,
εἰ ὀφθαλμοὺς ἔξει, ὄψεται,
εἰσεληλύθειμεν εἰς τὴν οἰκίαν,
ἔξιμεν ἐκ τῆς οἰκίας,
εἰσῆειν εἰς τὴν ὕλην.

if he says this he is wise.
he shall have eyes, he will see.
we had entered into the house.
we shall go out of the house.
I was entering into the forest.

223. EXERCISES.

I. Render into English.

Γέγραφα τὴν ἐπιστολήν.—Οὐ τότε τοσαύτας ἐπιστολὰς ἐγγράφειν ὅσας νῦν γέγραφα.—Δεδράμηκα.—Ὁ παῖς ἐδεδραμήκει.—Εἰ χθὲς ἔδραμε, καὶ (also) πάλιν αὐρίον δραμεῖται.—Τὸν κόρακα

ἑώρακα.—Τὸν μὲν μέλανα κόρακα ὄψομαι, τὸν
 δὲ λευκόν, οὔ.—Οὔπω τὴν βροντὴν ἀκηκόειν οὔτε
 τὴν ἀστραπὴν ἑώρακειν, ὅτε τὴν γέφυραν διέβητε.
 —Ἦδη διεβεβήκατε ὅτε ἐγὼ ἐν τῷ κήπῳ ἦν.—Εἰ
 ζητεῖς, εὐρίσκεις.—Εἰ ζητήσεις τὴν χλαῖναν,
 εὐρήσεις αὐτήν.—Ὁ φίλος μου ἐζητήκει τε καὶ
 εὐρήκει τὴν χλαῖναν.—Εἰλήφειν τὸ θηρίον.—Οἱ
 λέοντες ἐπεφεύγεσαν.—Ὁ λύκος ἤδη ἐπεφεύγει
 ὅτε ὁ ποιμὴν προσῆλθεν.—Τὰ μῆλα πίπτει.—
 Χθὲς ἐπίπτε μὲν τὰ μῆλα, οὔπω δὲ (but not yet)
 πάντα ἐπεπτώκει.—Ἡ ρίς.—Πάντες οἱ ἄνθρωποι
 μίαν ῥίνα καὶ δύο ὀφθαλμοὺς ἔχουσιν.—Ἡ τοῦ
 νεανίου ρίς μακρά ἐστίν.—Εἰ μακάριοι οἱ ἀγα-
 θοί, ἄθλιοι οἱ κακοί.

II. *Render into Greek.*

A nose.—The nose.—A long nose.—The old man's
 nose is long.—This man's nose is not so long as mine.—
 I had come.—I had run.—We had written many letters.
 —We had not sent so many letters as we had written.—
 I am collecting books.—I am looking for a wedge.—I
 had not found so many wedges as I had looked for.—I
 had not drunk so much wine as my friend.—I had writ-
 ten my letter about mid-night.—The thieves were
 already entering into the house, when they saw the la-
 borer.—I hear thunder.—I shall see the lightning.—If we

hear the thunder, we also (καί) see the lightning.—The squirrel will bite the child on the foot.—The cat had bitten the colt.—At day-break (ἄμα τῇ ἡμέρᾳ) I had sent away (ἀπεπεπόμφειν) the messenger.—The lake is ten stadia distant from the village.

FIFTY-EIGHTH LESSON.

224.	ποσάκις,	<i>how many times? how often?</i>
	τοσάκις,	<i>so many times, so often.</i>
	ὡσάκις (rel.)	<i>how many times, as often as.</i>
	πολλάκις,	<i>many times, often, frequently.</i>
	ἅπαξ,	<i>once.</i>
	δῖς,	<i>twice.</i>
	τρίς,	<i>thrice, three times.</i>
	τετραάκις,	<i>four times.</i>
	πεντάκις,	<i>five times.</i>
	ἑξάκις,	<i>six times.</i>
	δεκάκις,	<i>ten times.</i>

How often does he come?
 Not so often as I,
 They come twice a day,
 Not even once a day,
 Many times a year,
 How many times a night?

ποσάκις ἔρχεται;
 οὐ(τοσάκις)ὡσάκις ἐγώ.
 δῖς ἔρχονται τῆς ἡμέρας.
 οἱδὲ ἅπαξ τῆς ἡμέρας.
 πολλάκις τοῦ ἐνιαυτοῦ.
 ποσάκις τῆς νυκτός;

225. πρότερον (πρό), *before, previously.*
 ὕστερον, *afterward.*

A little before,	{ ὀλίγον πρότερον. ὀλίγῳ πρότερον, (before by a little).
A little afterwards or after,	{ μικρὸν πρότερον. ὀλίγον ὕστερον. ὀλίγῳ ὕστερον. μικρὸν ὕστερον.
Much before,	{ πολὺν πρότερον. πολλῷ πρότερον (before by much.
Much after,	{ πολὺν ὕστερον. πολλῷ ὕστερον.
A long time before,	{ πολλῷ χρόνῳ πρότερον. (Gr. before by much time.)
Not many days after,	{ οὐ πολλαῖς ἡμέραις ὕστερον.
On the day before,	{ τῇ προτεραίᾳ (ἡμέρᾳ). τῇ πρόσθεν ἡμέρᾳ.
On the day after,	{ τῇ ὑστεραίᾳ (ἡμέρᾳ).
On the day before these things,	{ τῇ προτεραίᾳ τούτων.
On the day after the hunt,	{ τῇ ὑστεραίᾳ τῆς θήρας.
Within ten days,	{ δέκα ἡμερῶν.

226. ἡ θήρᾱ, ἄς, *the hunt, chase.*
 ὁ θηρευτής, οὗ, { *the hunter, huntsman.*
 ὁ θηρᾱτής, οὗ, {
 θηράω, ὦ, *I hunt, am hunting.*

Pres. & Impf.	θηράω ὦ, ἐθήρᾱον, ὦν, <i>I hunt, was hunting.</i>
Fut. & 1 Aor.	{ θηρᾱσω, ἐθήρᾱσᾱ, <i>I shall hunt, hunted.</i> θηράσομαι.
Perf. & Plupf.	{ τεθήρᾱκᾱ, ἐτεθήρᾱκειν, <i>have hunted, had hunted.</i> ἄγρῖος, ᾶ, ὄν, <i>wild, fierce.</i>

λέοντας θηρῶμεν,
θηράσομαι ἀπὸ (ἀφ') ἵππου,

ἐξῆλθον ἐπὶ τὴν θήραν,

we hunt lions.

I shall hunt from a horse — on horseback.

we used to go forth to the chase.

227. EXERCISES.

I. *Render into English.*

Ὁ λύκος ἄγριόν ἐστι θηρίον.—Οἱ νεανίαὶ οὗτοι θηρευταὶ εἰσιν.—Οἱ θηρευταὶ οὗτοι θηρῶσιν ἀφ' ἵππουλέοντας, καὶ ἄρκτους, καὶ πολλὰ ἄλλα θηρία.—Ποσάκις ἐξέρχονται οἱ νεανίαὶ ἐπὶ τὴν θήραν;—Καθ' ἡμέραν ἐξέρχονται.—Ἐκεῖνοι μὲν δις τοῦ μηνός ἐξέρχονται, ἡμεῖς δὲ καθ' ἐκάστην ἡμέραν.—Πρότερον μὲν δεκάκις τοῦ ἐνιαυτοῦ ἐξήεσαν, νῦν δὲ μόνον δις, ἢ καὶ (even) ἅπαξ τοῦ ἐνιαυτοῦ ἐξέρχονται.—Πρῶτ' μὲν ἐξέρχονται, πᾶσαν δὲ τὴν ἡμέραν θηρῶσιν.—Ποσάκις τῆς νυκτός ἔρχεται ὁ κλέπτης;—Δις ἢ τρις τῆς νυκτός.—Ὑμεῖς μὲν ὀλίγον πρότερον ἤλθετε, ἡμεῖς δὲ μικρὸν ὕστερον.—Τῇ ὕστεραιᾷ τῆς θήρας τὴν γέφυραν διέβημεν.—Ὑμεῖς αὐρίον τὴν θάλασσαν διαβήσεσθε, καὶ ἡμεῖς οὐ πολλαῖς ἡμέραις ὕστερον.

II. *Render into Greek.*

I eat and drink.—We eat bread and drink wine.—How often do you eat bread?—Twice a day.—Not so often now as formerly (ὡς πρότερον).—This (man) eats three times a day.—How many times a year does the father write to his daughter?—Many times a year.—Six times a month.—Once a day.—Either daily or monthly.—How often do the young men go out to the chase?—Formerly (indeed) they went out twice a month, but now only twice a year.—A little before.—A little after.—Not long after.—I came not many days before.—Who will pursue those fierce wild beasts?—Nobody except the hunter.—The bad (man) is a fierce wild beast.—No wild beast is so fierce as the unjust man (ἄδικος).—Some pursue good (τὰ ἀγαθὰ), others, evil.

FIFTY-NINTH LESSON.

228. *περί, around, about.* A Preposition.
περὶ τοῦ, τῷ, τόν, (Governs Gen. Dat and Acc.)
περὶ τοῦ, about, concerning.
περὶ τῷ, close about.
περὶ τόν, around, about (more loosely, *toward about.*)

λέγω περὶ τούτων,

ζώνη περὶ τῷ σώματι,
 αἱ περὶ τὸν ποταμὸν κῶμαι,

I speak about, concerning these things.

a girdle about the body.
 the villages about the river.

229. οἰκέω οἰκῶ, *I dwell, inhabit.*
 ὄκισον ὄκουν, *was dwelling, &c.*

οἰκοῦμεν τὰς κώμας,		we inhabit the villages.
οἰκοῦσι περὶ τὴν θάλασσαν,		they dwell about the sea.

230. ἀμφὶ (like περὶ) *about* (lit. *on both sides of*).

ἀμφὶ τὴν λίμνην,		about the lake.
ἀμφὶ τινος λέγεις,		you speak about something.

REM.—ἀμφὶ is much less common in prose than περὶ.

231. ὁ ἀνὴρ, *the man.* ἡ γυνή, *the woman.*

SING.					
N.	ἀνὴρ			γυνή	
G.	(ἀνέρος)	ἀνδρός		γυναικός	
D.	(ἀνέρι)	ἀνδρί		γυναικί	
A.	(ἀνέρᾱ)	ἄνδρα		γυναικᾶ	
V.	ἄνερ	see πάτερ (216)		γύναι	
DUAL					
N. A. V.	(ἀνέρε)	ἄνδρε		γυναιῖκε	
G. D.	(ἀνέροιν)	ἀνδροῖν		γυναικοῖν	
PLUR.					
N.	(ἀνέρες)	ἄνδρες		γυναιῖκες	
G.	(ἀνέρων)	ἀνδρῶν		γυναικῶν	
D.	ἀνδράσι(ν)			γυναιξί(ν)	
A.	(ἀνέρᾱς)	ἄνδρᾱς		γυναικᾱς	
V.	(ἀνέρες)	ἄνδρες		γυναιῖκες	

REM.—ἀνὴρ, *a man*, in distinction from a *woman* or a *boy*,
 ἄνθρωπος, *a man, a human being*, in distinction from
 other animals.

232. $\left. \begin{array}{l} \text{ἐπεὶ,} \\ \text{ἐπειδὴ,} \end{array} \right\} \text{since, after that, when.}$

Since you say this,
 Since these things are so,
 After he had said this he came,
 When they saw this they
 laughed,
 As they heard this they
 laughed,
 After I had written,

ἐπεὶ τοῦτο λέγεις.
 ἐπειδὴ (ἐπεὶ) ταῦτα οὕτως ἔχει.
 ἐπειδὴ ταῦτα ἔλεξεν, ἦλθεν.
 ἐπεὶ τοῦτ' εἶδον, ἐγέλασαν.
 ὥς τοῦτ' ἤκουσαν, ἐγέλασαν.
 ἐπειδὴ ἐγγράφειν.

REM.—ὅτε means *at the time when*.

ἐπειδὴ, *when, after that*, in the order of events.

233. EXERCISES.

I. Render into English.

Περὶ τίνος ἀνθρώπου ταῦτα λέγεις;—Περὶ σοῦ.—Περὶ ἐμαυτοῦ.—Ταῦτα πάντα οὐ περὶ τοῦ (your) ἀδελφοῦ, ἀλλὰ περὶ σεαυτοῦ λέγεις.—Ἐχω τὴν χλαῖναν περὶ τῷ ἐμαυτοῦ σώματι.—Ποῦ οἰκοῦσιν οὗτοι οἱ ἄνδρες;—Πρότερον μὲν περὶ τὴν θάλασσαν ᾧκουν, νῦν δὲ ἐν τοῖς ἡμετέροις πεδίοις οἰκοῦσιν.—Πότε σοι προσῆλθον οἱ ξένοι;—Οὔτε χθές, οὔτε τῇ προτεραίᾳ ἦλθον, ἀλλὰ τῇ αὐτῇ ἡμέρᾳ ἢ ἀπῆλθον οἱ θηρευταί.—Ἐπεὶ ταῦτα οὕτως ἔχει, ἡμεῖς γελῶμεν.—Ἐπειδὴ ταῦτα εἶρηκας, πάντα εὖ ἔχει.—Ἐπειδὴ ὁ ποιμὴν τὸν λύκον εἶδεν, ἔφυγεν.—Ἐπειδὴ ἀνέβη ὁ θηρευτὴς ἐπὶ τὸν

λόφον, τί εἶδεν;—Οὐδὲν εἶδε πλὴν μιᾶς ἄρκτου.
—Δύο ἄνδρες.—Ἀνὴρ ἀντὶ γυναικός.—Ἀνθρώ-
πος ἀντὶ ἀλόγου ζώου.—Ὅτε ὁ ἀνὴρ λέγει, ἡ γυνὴ
ἀκούει.—Ἡ γυνὴ οὐχ οὕτω σοφὴ ἐστὶν ὡς ὁ ἀνὴρ.

II. Render into Greek.

This man.—The man and the woman.—The man
and the wild beast.—The man is not so beautiful as the
woman.—When the first man saw the first woman, he
was happy.—Man is a rational animal.—We speak con-
cerning the soul.—We have cloaks about our bodies.—
The hunters were dwelling about the hills.—Since the
young man is wise, he is happy.—After I saw the maid-
en I wrote a letter to her.—Nobody but the wise is hap-
py.—God is propitious to none except the good.—Since
you say this (ταῦτα) you speak well.—Because the old
man is good and wise, all men (πάντες) admire him.

SIXTIETH LESSON.

234. ὁ, ἡ ὄρνις, *the bird*.

SING.	DUAL.	PLUR.
N. ὄρνις G. ὄρνιθος D. ὄρνιθι A. ὄρνιν (Poet. ὄρνιθα) V. ὄρνις	N. A. V. ὄρνιθε G. D. ὄρνιθιν	N. ὄρνιθες G. ὄρνιθων D. ὄρνισι(ν) A. ὄρνιθᾶς V. ὄρνιθες

Note—Barytone substantives in *υς* whose stem ends in a lingual mute (as ὄρνις, ἑλπίς) make in prose the Acc. Sing. in *ν*.

235. ἡ ἀηδών, *the nightingale*.

- G. ἀηδόνης and ἀηδοῦς.
 D. ἀηδοῖ.
 A. ἀηδόνα, &c. like χιών.
 ἡ χελιδών, ὄνος, *the swallow*.
 D. χελιδοῖ, &c. like χιών.

	ᾄδω (ἀεῖδω)	<i>I sing.</i>
Imperf.	ᾄδον,	<i>was singing.</i>
Fut.	ᾄσομαι,	<i>shall sing.</i>
1 Aor.	ᾄσα,	<i>sang.</i>

236. μετά (μέσος), *among*. A Preposition.
 μετά τοῦ, τόν, (Governs Gen. and Acc.)
 μετά τοῦ, τῶν, *in connection with, among*.
 μετά τόν, *after, next to*.

μετ' ἐμοῦ,	in connection with me.
μετά ταῦτα,	after these things.
μετ' ὀλίγον, μετά μικρόν,	after a little (time).
ἄλλος μετ' ἄλλον,	one after another.

REM.—μετά τοῦ and σὺν τῷ often differ but slightly. Strictly, μετά τοῦ denotes *coexistence*; μεθ' ἡμῶν, *in connection with us*: σὺν τῷ denotes *coherence*; σὺν ἡμῖν *along with us*.

Render into Greek.

From the basket,	out of the stream.
Instead of me,	before the time.
In the chest,	along with the hunter.
On the roof,	at the gates.
On to the hill,	throughout the region.
Into the earth,	down the stair-case.
At (κατά) those times,	to the father.
Through the plain,	on account of the messenger.
Concerning the old man,	(close) about the head.
About the river,	in connection with us.
After us.	after those days.

ὁ πόνος, ου, labor, toil.

τῶν ἀγαθῶν οὐδὲν ἄνευ πόνου ἔχομεν,	we have nothing good (none of the good things) without toil.
πάντα τὰ ἀγαθὰ πόνου πωλεῖ ὁ θεός,	God sells all good things for labor.

Note.—πόνου in the Gen. as *price* of a thing.

237. εἰ, *if*.
εἰ μή, *if not, unless*.

εἰ λέγεις, ἀκούω,	if you speak, I hear.
εἰ λέξεις, ἀκούσομαι,	if you shall speak, I shall hear.
εἰ ἔλεξας, ἤκουσα,	if you spoke, I heard.
εἰ μὴ λέγεις, οὐκ ἀκούω,	if you do not speak, I do not hear.

✎ Observe, μή, μηδείς &c. for *not*, *none*, after εἰ.

οὐδεὶς λέγει,	nobody speaks.
εἰ μηδείς λέγει, οὐδεὶς ἀκούει.	
	if nobody speaks, nobody hears.

238. REM.—Constructions like the above (i. e. εἰ with the Ind.) imply no *uncertainty*, but rather that the case is as supposed, and admit in the apodosis (or answering clause) any appropriate tense; as,

εἰ ζητεῖς, εὐρίσκεις,	if you seek, you find (and you do seek).
εἰ ταῦτα λέξεις, σοφὸς ἔσῃ,	
εἰ μὴ ἐζήτηκας, οὐχ εὑρηκας,	
	if you shall say this, you will be wise (and you will).
	if you have not sought, you have not found (and you have not).

239. EXERCISES.

I. Render into English.

Οὐδὲν ἀγαθὸν ἄνευ πόνου ἔχομεν.—Ὁ ἐργάτης ἄδει μετὰ τοῦ πόνου.—Οὐδεὶς μακάριός ἐστιν εἰ μὴ (if not, except) μετὰ πόνου.—Οἱ ἐργάται ἄδουσι μετὰ πόνον.—Οἱ ὄρνιθες αἰεὶ ἄδουσιν.—Ἡ μὲν χελιδὼν τῆς ἑω ἄδει, ἡ δὲ ἀηδὼν, ἐσπέ-

ρας.—Οἱ ὄρνιθες ᾄδουσιν, οἱ μὲν ἐν τῇ ὕλῃ, οἱ δὲ ἐν τοῖς κήποις.—Μετὰ τοὺς ὄρνιθας, τῶν ῥητόρων ἀκουσόμεθα.—Εἰ ᾄσεται ἡ ἀηδὼν νυκτός, πάντες ἀκούσονται.—Εἰ μηδεὶς λέξει, οὐδεὶς ἀκούσεται.—Εἰ μὴ ᾄδονται αἱ ἀηδόνες καὶ αἱ χελιδόνες, οὐδεὶς αὐτῶν ἀκούσεται.—Οἱ νεανίαὶ ᾄδουσι μετὰ τῶν κορῶν.—Εἰ λέξουσι πάντες, οὐδεὶς ἀκούσεται.—Εἰ οὗτος ὁ σοφὸς λέξει, οἱ ἄλλοι πάντες ἀκούσονται.—Ἡ ἀηδὼν πᾶσαν τὴν νύκτα ᾄδει.—Τὸ μὲν κόρακος σῶμα, μέλαν, ἡ δὲ κόλακος καρδία.

II. *Render into Greek.*

Who is singing?—My father and mother are singing.—My brothers are singing in connection with my sisters.—The nightingale is singing.—The swallow (μὲν) sings by day and the nightingale by night.—If the birds shall sing no longer (μηκέτι), nobody will hear them.—If the wise man shall speak, all will hear.—If nobody has said these things, all is well (πάντα εὖ ἔχει).—Unless you shall seek, you will not find.—If the young man writes a letter, he sends it.—If he shall seek his cloak, he will find it.—If nobody shall speak, who will hear?—If these things are so, all is well.—The boy caught nothing except a peacock and a squirrel.—Nobody is happy unless he is also (καί) good.

SIXTY-FIRST LESSON.

240. *Adjectives of two endings of the 3 Declension.*

σώφρων, sound-minded, sober, virtuous.

SING.	DUAL.	PLUR.
N. <i>σώφρων</i> Neut. <i>σῶφρον</i>	N.A.V. <i>σώφρονε</i>	N. <i>σώφρονες</i> <i>σώφρονᾱ</i>
G. <i>σώφρονος</i>	G. D. <i>σωφρόνοι</i>	G. <i>σωφρόνων</i>
D. <i>σώφρονι</i>		D. <i>σώφροσι(ν)</i>
A. <i>σώφρονα</i> <i>σῶφρον</i>		A. <i>σώφρονᾱς</i> <i>σώφρονᾱ</i>
V. <i>σῶφρον</i>		V. <i>σώφρονες</i> <i>σώφρονᾱ</i>

So, *εὐδαίμων, prosperous (happy).*

ἡ εὐδαιμονία, ας, prosperity, happiness.
ἡ ἀρετή, ῆς, virtue.
ἡ σοφία, ας, wisdom.
ὁ πλοῦτος, ον, riches, wealth.

*ἐξ ἀρετῆς ἐστὶν ἡ εὐδαιμονία,
οὐχ ὁ πλούσιος μακάριος ἀλλ'
ὁ ἀγαθός,*

from virtue is happiness.
not the rich is happy but the
good, (i. e. it is not the
rich that is happy, &c.)

241. μάλ᾽, *very.*
 σφόδρ᾽, *exceedingly.*
 πάν (πάν all), *quite, altogether.*
 παντάπασι(ν), *altogether.*
 παντελῶς, *entirely, completely.*

μάλα πολλά,	very many things.
σφόδρα πλούσιος,	exceedingly rich.
πάνυ καλῶς λέγεις,	you speak altogether excel-
	lently.
παντάπασι σοφός,	altogether wise.

242. *Modal Adverb ἄν.*


The Modal Adverb ἄν is united with the *past tenses* of the Indicative in the apodosis of a conditional sentence, to imply that the case *is not as supposed*. (a) The Imperf. is used for *present* time and *continued past* time; (b) the Aor. (rarely the Pluperf.) for *absolute past* time.

(a) Imperfect.

εἰ εἶχον, ἔπεμπον ἄν,	if I had, I should send (but I have not).
εἰ ἔλεγες, ἤκουον ἄν,	if you were speaking, I should hear.
εἰ μὴ ἔλεγες, οὐκ ἂν ἤκουον,	if you were not speaking, I should not hear.
εἰ σώφρων ἦς, μακάριος ἂν ἦς,	if you were virtuous, you would be happy.

(b) Aorist.

εἴ τι ἔσχον, ἔπεμψα ἄν,	if I had had any thing, I should have sent it.
εἰ ἔλεξας, ἤκουσα ἄν,	if you had spoken, I should have heard.
εἰ σώφρων ἦς, οὐκ ἂν ἔλεξας,	if you had been discreet, you would not have spoken.
εἰ μὴ τὸν λέοντα εἶδον, οὐκ ἂν ἔφυγον,	unless I had seen the lion, I should not have fled.

 The pupil will observe carefully the effect of ἄν in the apodosis; as,

εἰ εἶχον, ἔπεμπον,	If I had (formerly), I sent (and I had).
εἰ εἶχον, ἔπεμπον ἄν,	if I had (now), I should send (but I have not).
εἰ εἶδον, ἔφυγον,	if I saw, I fled (and I did see).
εἰ εἶδον, ἔφυγον ἄν,	if I had seen, I should have fled (but I did not see).

243. EXERCISES.

Render into English.

Ὁ νεανίας οὗτος σώφρων ἐστίν.—Μόνος ὁ σώφρων μακάριός ἐστιν.—Ὡ νεανία, εἰ σώφρων ἔσῃ, καὶ (also) ἔσῃ μακάριος.—Οὐκ ἐκ πλούτου ἐστὶν εὐδαιμονία, ἀλλ' ἐκ σοφίας καὶ ἀρετῆς.—

Οὐχ οἱ πλούσιοι εὐδαίμονές εἰσιν, ἀλλ' οἱ σώφρονες.—Ὁ πλοῦτος ἄνευ ἀρετῆς οὐδὲν ἔχει ἀγαθόν.—Ὁ σφόδρα πλούσιος οὐ διὰ τοῦτο μακάριός ἐστιν.—Πάνυ σοφὸς εἶ.—Εἰ παντάπασι σώφρων ἦς, μάλα μακάριος ἂν ἦς.—Εἰ ἐπιστολὰς γράφω, πέμπω —Εἰ ἐπιστολὰς ἔγραφον, ἔπεμπον ἄν.—Εἰ οὗτος ὁ πλούσιος σοφὸς ἦν, παντάπασιν εὐδαίμων ἂν ἦν.—Εἰ ταῦτ' ἀκούσεται ὁ πατήρ, πρὸ ἐσπέρας ἥξει.—Εἰ ὑμεῖς τοῦ ῥήτορος ἠκούσατε, πάνυ ἂν αὐτὸν ἐθαυμάσατε.—Ἐπειδὴ εἰς τὴν ὕλην εἰσῆλθομεν, τῶν ἀηδόνων ἠκούσαμεν.—Εἰ ἦδον ἔωθεν αἱ χελιδόνες, ἡμεῖς ἂν ἠκούσαμεν.

II. *Render into Greek.*

Virtue alone is happiness.—Virtue is the fountain of happiness.—Who is happy?—None but the sober-minded are happy.—The sober-minded and just are always happy.—They are very happy.—If the scholar shall come to the teacher, he will be wise.—He will be very wise.—These roses are exceedingly beautiful.—If I were rich, I should have many books.—If the young man were wise, he would hear the teacher.—If he had heard the teacher, he would not have said these things.—If I had seen the wolf, I should have fled.—The squirrel bites.

SIXTY-SECOND LESSON.

244. ὁ ἀστήρ, *the star*. (Dat. Plur. irreg. like πατήρ.)

SING.	DUAL.	PLUR.
N. ἀστήρ	N. A. V. ἀστέρε G. D. ἀστέροιν	N. ἀστέρες
G. ἀστέρος		G. ἀστέρων
D. ἀστέρι		D. ἀστράσι(ν)
A. ἀστέρᾱ		A. ἀστέρᾱς
V. ἀστήρ		V. ἀστέρες

So, ὁ αἶθήρ, ἔρος, *the atmosphere, the air*.

ὁ αἰθήρ, ἔρος, *the pure upper air, the ether or sky*.

Exc. Dat. Plur. regular, ἀέροισι(ν), αἰθέροισι(ν).

ὁ οὐρανός, οὐ, *the sky, heaven*.

ὁ ἥλιος, ον, *the sun*.

ἡ σελήνη, ης, *the moon*.

ἡ νεφέλη, ης, *the cloud*.

λαμπρός, ᾶ, όν, *bright, resplendent*.

λάμπω, *I shine* (chiefly poetic).

ἔλαμπον, λάμπω, ἔλαμψα, *was shining, &c.*

πέτομαι, *I fly*.

Ὡς λαμπρός ὁ ἥλιος!

τοὺς ἀστέρας νυκτὸς ὁρῶμεν,

οἱ ἀστέρες περὶ τὴν σελήνην

λάμπουσιν,

ὁ ἥλιος διὰ νεφελῶν λάμπει,

how bright the sun!

we see the stars by night.

the stars shine about the
moon.

the sun shines through clouds.

245. Pres. ἁμαρτάνω, *I err, mistake.*
 Imperf. ἡμάρτανον, *was erring, used to err, &c.*
 Fut. ἁμαρτήσομαι, *shall err.*
 2 Aor. ἤμαρτον, *erred, mistook.*
 Perf. ἡμάρτηκα, *I have erred, have mistaken.*
 Pluperf. ἡμάρτηκειν, *I had erred.*

εἰ ταῦτα λέγεις, ἁμαρτάνεις,	if you say this, you err.
εἰ ταῦτα ἔλεγες, ἡμάρτανες ἄν,	if you said this, you would err.
εἰ ταῦτα ἔλεξα, ἤμαρτον,	if I said this, I erred.
εἰ ταῦτα ἔλεξα, ἤμαρτον ἄν,	if I had said this, I should have erred.

246. *Even if, even though,* καὶ εἰ.
Even though—yet, καὶ εἰ—ὅμως.
If even, although, εἰ καί.
Not even if, not even though, οὐδ' εἰ.
Yet, nevertheless, ὅμως.

Even though you are rich, you are miserable,	καὶ εἰ πλούσιος εἶ, ἄθλιος εἶ.
Although I saw the lion, yet I did not flee,	εἰ καὶ τὸν λέοντα εἶδον, ὅμως οὐκ ἔφυγον.

247. EXERCISES.

I. Render into English.

Οἱ ἀστέρες.—Ὡς καλοὶ οἱ ἀστέρες!—Ὁ ἥλιος
 λάμπει ἐν τῷ αἰθέρι, ὥς μέγας καὶ λαμπρὸς
 ἀστήρ.—Ὁ ἥλιος καὶ οἱ ἀστέρες διὰ τοῦ αἵθερος
 πορεύονται.—Ὁ μὲν ἥλιος ἡμέρας λάμπει, ἡ δὲ

σελήνη καὶ οἱ ἀστέρες, νυκτός.—Ὁ μὲν ἥλιος διὰ τοῦ αἰθέρος πορεύεται, οἱ δὲ ὄρνιθες διὰ τοῦ αἰέρος πέτονται.—Μέλαινα νεφέλη.—Αἱ ἐν τῷ αἰέρι νεφέλαι πάνυ μέλαιναί εἰσιν.—Οὐ νῦν οὕτω μέλαιναί εἰσιν ὥς ὀλίγον πρότερον.—Εἰ λαμπρός ἐστιν ὁ ἥλιος, λαμπροί εἰσι καὶ οἱ ἀστέρες.—Καὶ εἰ λάμπει ὁ ἥλιος, ὅμως οὐ πάντα δηλοῖ.—Εἰ καὶ πάντα ταῦτα λέγεις, οὐχ ἁμαρτάνεις.—Ὁ θεὸς οὐρανὸν οἰκεῖ.—Ὁ θεὸς μόνος οὐποτε ἁμαρτάνει.—Εἰ ταῦτα λέξεις, ἁμαρτήσῃ.—Εἰ λέξομεν ὅτι μακάριοι οἱ πλούσιοι, ἁμαρτησόμεθα.—Εἰ τοὺς ἀστέρας ἐώρων, μέχρι τῆς ἕως ἂν ἐπορευόμην.—Εἰ εἶπον (had said) ὅτι οἱ κακοὶ εὐδαίμονές εἰσιν, ἥμαρτον ἂν.

II. *Render into Greek.*

A beautiful star.—The stars are exceedingly bright and beautiful.—No star shines around the sun.—The sun goes alone through heaven.—Nothing is so beautiful as a star.—If the stars were shining (ἐλαμπον), we should find the road.—Even though the stars were shining, we did not find (οὐχ εὔρομεν) the road.—Unless there had been (εἰ μὴ ἦσαν) clouds in the air, we should have seen the sun.—The sun did not shine through the clouds.—Even though you say this, you do not err.—Not even though we are rich, are we happy.—If I had written such things, I should have exceedingly erred.—The birds do not fly in the ether, but in the atmosphere.

SIXTY-THIRD LESSON.

248. *παρά, by the side of.* A Preposition.

παρα τοῦ, τῷ, τόν, (Governs Gen. Dat. and Acc.)

1. *παρά τοῦ, from the side of = from* (with persons).

<i>ἦλθε παρ' ἐμοῦ,</i>	he came from me.
<i>ἡ παρ' ἡμῶν ἐπιστολή,</i>	the letter from us.
<i>ἤκουσα ταῦτα παρὰ γέροντος,</i>	I heard this from an old man.

2. *παρὰ τῷ by the side of = by, with* (*chiefly* with persons).

<i>μένει παρ' ἐμοί,</i>	he stays with me, (at my house.)
<i>παρ' ἡμῖν ταῦθ' οὕτως ἔχει,</i>	with us these things are so
<i>παρὰ πᾶσι μέγας,</i>	great with (i. e. in the estimation of) all.
<i>μένω σὺν σοὶ παρὰ τῷ πατρί,</i>	I stay with you at my father's.
<i>σὺν σοί, μετὰ σοῦ,</i>	along with you, in connection with you.
<i>παρὰ σοί,</i>	beside, by you; where you live, (<i>apud, chez.</i>)

3. *παρὰ τόν, (a) toward the side of = to, toward.*

(b) *along side of = along, during, by* (only of things).

(c) *along side of = in comparison with, beyond, in violation of.*

(a) <i>ἔρχομαι παρὰ σέ,</i>	I come to you.
<i>γράφω παρὰ τὴν θυγατέρα,</i>	I write to my daughter.
(b) <i>παρὰ τὸν ποταμόν, τὴν ὁδόν,</i>	along, by the river, the road.

παρὰ τοῦτον τὸν χρόνον,	during this time.
παρὰ τὴν θήραν,	during the chase.
(c) παρὰ ταῦτα,	beyond, besides these things.
παρὰ τὰ ἄλλα ζῶα,	in comparison with other animals.
παρὰ τὸ δίκαιον,	beyond, in violation of justice.
παρὰ τοὺς νόμους,	in violation of the laws.

249. ἀπὸ τοῦ,	(away) from the.
ἐκ τοῦ,	out from the.
ἀντὶ τοῦ,	instead of, for the.
πρὸ τοῦ,	before (for) the.
ἐν τῷ,	in the.
σὺν τῷ,	(along) with the.
εἰς τόν,	into the.
ἀνὰ τόν,	up, throughout the.
διὰ τοῦ,	through, by means of the.
διὰ τόν,	on account of the.
κατὰ τοῦ,	down from, against the.
κατὰ τόν,	at, according to the.
μετὰ τοῦ,	in connection with the.
μετὰ τόν,	next to, after the.
περὶ (ἀμφὶ) τοῦ,	concerning the.
περὶ τῷ	(close) about the.
περὶ τόν,	around about the.
πρὸς τόν,	to the.
παρὰ τοῦ,	from the (only with persons).
παρὰ τῷ,	by, with the (with persons).
παρὰ τόν,	to, toward; along, during, beside; in comparison with, beyond, in violation of the.

250. ὁ νόμος, *ον*, *the law*.

παραβαίνω, *I transgress* (go beyond or aside from).

παρέρχομαι, *come to ; come, go by = pass*.

πάρειμι (παρά and εἰμί *am*) *I am present*.

παρέβης τοὺς νόμους,
ὁ ῥήτωρ παρῆλθεν,
παρελήλυθεν ὁ χρόνος,
ἡμᾶς παρέρχονται,
σοὶ παρέσονται,
κατὰ τοὺς νόμους,

you transgressed the laws.
the orator came forward.
the time has passed by.
they pass us by.
they will be present with you.
according to the laws.

251. τὸ ὕδωρ, (stem ὕδατ) *water*.

SING.	DUAL.	PLUR.
N. ὕδωρ	N. A. V. ὕδατς G. D. ὕδατοι	N. ὕδατᾶ
G. ὕδατος		G. ὕδατων
D. ὕδατι		D. ὕδασι(ν)
A. ὕδωρ		A. ὕδατᾶ
V. ὕδωρ		V. ὕδατᾶ

τὸ γᾶλᾶ (stem γαλακτ) *milk*.

Gen. γάλακτος, Dat. Pl. γάλαξι(ν).

τὸ μέλι (stem μελιτ) *honey*.

Gen. μέλιτος Dat. Pl. μέλισσι(ν).

πίνω ὕδωρ,

I drink water (am a water-drinker).

ὕδατος πίνω,

I drink some water (I drink of water).

τὸ ἕδωρ πίνω,

I drink the water.

τοῦ ὕδατος πίνω,

I drink (some) of the water.

ἐσθίω τοῦ ἄρτου,

I eat some of the bread.

252. *Rule.*—The Gen. is used to express a *part* of a thing.

λαμβάνει τὸν οἶνον,		he takes the wine.
λαμβάνει τοῦ οἴνου,		he takes (some) of the wine.

253. EXERCISES.

I. *Render into English.*

Παρά τίνος ἔρχεται ὁ ἄγγελος;—Παρά τοῦ ἐμοῦ πατρὸς ἔρχεται.—Παρά τίνα γράφει ὁ νεανίας;—Παρά (πρὸς) τὴν καλὴν κόρην.—Πέμπει τὴν ἐπιστολὴν οὐ παρὰ (πρὸς) τὴν ἐμὴν θυγατέρα, ἀλλὰ παρὰ τὴν σὴν.—Κατὰ τίνος ταῦτα λέγεις;—Κατὰ τούτου τοῦ ἀδίκου.—Κατὰ τίνα νόμον;—Κατὰ τὸν τοῦ θεοῦ νόμον καὶ τὸν τοῦ ἀνθρώπου.—Οἱ ἄδικοι πάντας τοὺς νόμους καθ' ἡμέραν παραβαίνουσιν.—Παρά τίνι μένουσιν οἱ νεανίαί;—Παρά τῷ σοφῷ διδασκάλῳ.—Οἱ θηρευταὶ οἰκοῦσιν ἢ περὶ τὴν λίμνην, ἢ παρὰ τὸν ποταμόν.—Ταῦτα λέγεις παρὰ τὸ δίκαιον.—Παρὰ τὰ ἄλλα ζῶα οἱ ἄνθρωποι ὡς θεοὶ εἶδιν.—Παρὰ πᾶσαν τὴν θήραν οἱ θηρευταὶ οὔτε ἄρτον ἐσθίουσιν, οὔτε οἶνον πίνουσιν.—Οἱ μὲν ὕδωρ, οἱ δὲ γάλα πίνουσιν.—Πρότερον μὲν οἶνον ἔπινον, νῦν δὲ ὕδωρ ἢ γάλα πίνουσιν.—Ἐδήδοκα τοῦ ἄρτου.—Τοῦ μέλιτος ἢ τοῦ γάλακτος εἴληφας.—Εἰ ταῦτα οὕτως ἔχει, ἡμάρτηκας.

II. *Render into Greek.*

From whom do you come?—We come from the merchant.—Not from the merchant, but from the physician.—To whom do you send this letter?—To my sister.—The father writes to his daughter.—The orator speaks against the unjust (man) according to the laws.—Contrary to (in violation of) the laws.—Along the sea, and along the river.—With whom do you stay during the chase?—I stay with my brother during so many days.—If I stayed with you, I should send letters to my brother.—The time has past by.—The orators all come forward.—At that time, none of the orators came forward.—If the orators had been present (παρῆσαν) they would have come forward.—I drink as much water as milk.—The irrational (man) drinks as much wine as water.—I indeed drink water, and you, wine.—A fly has fallen into the milk.

SIXTY-FOURTH LESSON.

254. *The Subjunctive Mode.*

The Subjunctive Mode has *three* tenses, the *Present*, *Perfect*, and *Aorist*, formed from the corresponding tenses of the Indicative; thus,

Ind.	Subj.
Pres. γράφω, <i>am writing</i> ,	γράφω, <i>may write, or be writing.</i>
1 Aor. ἔγραψ-ᾶ, <i>wrote</i> ,	γράψω, <i>may write.</i>
Perf. γέγραψ-ᾶ, <i>have written</i> ,	γέγραψω, <i>may have written.</i>

Pres.	ἀκού-ω,	ἀκού-ω, <i>may hear, be hearing</i>
1 Aor.	ἤκουσ-α,	ἀκούσ-ω, <i>may hear.</i>
Perf.	ἀκήκο-ᾱ,	ἀκηκό-ω, <i>may have heard.</i>

Pres.	πίπτ-ω,	πίπτ-ω, <i>may fall, &c.</i>
2 Aor.	ἔ-πισ-ον,	πέσ-ω, <i>may fall.</i>
Perf.	πέπτωκ-α,	πεπτώκ-ω, <i>may have fallen.</i>

REM.—The above shows the formation of the Subj. Act. It ends in ω. The Augment of the Aor. is dropt, that of the Perf. continues *through all the Modes* ; thus,

Pres.	λαμβάνω,	λαμβάνω.
2 Aor.	ἔ-λάβ-ον,	λάβ-ω.
Perf.	εἰλήφᾱ,	εἰλήφ-ω.

Pres.	μένω,	μένω.
1 Aor.	ἔ-μεινᾱ,	μείν-ω.
Perf.	μεμένηκᾱ,	μεμενήκ-ω.

☞ Observe that the 1 Aor. Subj. is sometimes like the Fut. Ind. as 1 Aor. Subj. and Fut. Ind. γράψ-ω.—But from ἀκούω Fut. Ind. ἀκούσομαι (not ἀκούσω) 1 Aor. Subj. ἀκούσω.

REM.—The Imperf. and Pluperf. are found only in the Ind. The Fut. is wanting in the Subj. and Imper.

255. εἰμί, *am.* Subj. ὦ, *may be.*

Sing.	ὦ,	ῶς,	ῶ.
Dual.		ῶτον,	ῶτον.
Plur.	ὦμεν,	ῶτε,	ὦσι(ν)

So, all Subj. in ω , thus,

γράφ-	} ω ,	ης,	η,
γράψ-		ητον,	ητον.
γεγραφ-		ωμεν,	ητε, ωσι(ν).

Pres.	ἔρχομαι,	Subj.	ἴω (from εἶμι) not ἔρχομαι.
2 Aor.	ἦλθον,		ἔλθω.
Perf.	ἐλήλυθα,		ἐληλύθω.

256. ἵνα (ἵν') in order that, that (denoting purpose.)

ἵν' ἴω,	(in order) that I may go.
ἀκούω ἵνα σοφὸς ᾖ,	

τὸ πῦρ (stem πῦρ) the fire.

SING.	DUAL.	PLUR.
N. πῦρ	N. A. Ὡ. πῦρε G. D. πῦροιν	N. πῦρᾱ
G. πῦρός		G. πῦρῶν
D. πῦρί		D. πυροῖ(ν) (πύροις)
A. πῦρ		A. πῦρᾱ
V. πῦρ		V. πῦρᾱ

θερμός, ή, όν, warm, hot.

ψυχρός, ᾱ, όν, cold.

ὁ λίθος, ον, the stone.

λίθος οὐκ ἐν πυρὶ λάμπει,	a stone does not shine in the fire.

257. EXERCISES.

I. *Render into English.*

Θερμὸν ὕδωρ.—Ὑδωρ ψυχρόν.—Τὸ μὲν ὕδωρ ψυχρόν, τὸ δὲ πῦρ θερμόν ἐστιν.—Τὸ πῦρ λαμπρόν ἐστιν.—Ὁ ἥλιός ἐστι πῦρ.—Ὁ μὲν ἥλιος πῦρ ἐστιν, ἡ δὲ σελήνη, γῆ.—Τὸ μὲν πῦρ ἐρυθρόν ἐστιν, ἡ δὲ γῆ, μέλαινα.—Τὸ ἐν ταύτῃ τῇ κρήνῃ ὕδωρ μάλα ψυχρόν ἐστιν.—Εἰ λίθον εἰς τὸ πῦρ ρίψῃς, ὅμως οὐ λάμπει.—Ὁ μαθητὴς μένει παρὰ τῷ διδασκάλῳ, ἵνα σοφὸς καὶ σώφρων ᾖ.—Ὁ ῥήτωρ παρέρχεται ἵνα λέγῃ.—Ὁ παῖς τὸ ξύλον λήπεται ἵνα εἰς τὸ πῦρ ρίψῃ.—Ἀεὶ δεῦρο ἐρχόμεθα ἵνα τῶν ῥητόρων ἀκούωμεν.—Ἦκω ἵνα ξύλα σχίσω.—Οἱ θηρευταὶ πάρεσιν (are present) ἵνα ἄρτον ἐσθίωσι, καὶ γάλα πίνωσιν.—Γράφω τὴν ἐπιστολὴν ἵνα πέμψω αὐτήν.—Ἀεὶ ἐπιστολὰς γράφω ἵνα πέμπω αὐτὰς πρὸς τινά.—Ὁ θεὸς τοὺς κακοὺς διώξεται καὶ διὰ πυρός, καὶ δι' ὕδατος.

II. *Render into Greek.*

The water is warm.—The water is not so warm as the fire.—That water is neither warm nor cold.—If the water shall remain near the fire, it will be warm.—The boy throws neither wood nor water on to the fire.—I

have come that I may throw a stone.—We always throw wood instead of stones.—I am present that I may drink wine instead of milk.—Some (οἱ μὲν) are present that they may drink wine, others, that they may drink water.—If I had honey, I should not eat so much bread.—The young men will go out at day-break (ἐξίσιν ἅμα τῇ ἡμέρᾳ) that they may hunt wild beasts.—We flee that you may pursue.—We flee because you pursue.—If the lion had fled, the hunter would have pursued.—We shall pursue clear to the sea.

SIXTY-FIFTH LESSON.

258. *Passive and Middle form of Subjunctive.*

πορεύομαι, *I go a journey*, πορεύωμαι, *may travel, &c.*

Sing.	πορεύ-ωμαι,	ἦ,	ῆται.
	ώμεθον,	ῆσθον,	ῆσθον.
	ώμεθα,	ῆσθε,	ωνται.

So from κείμεναι, *lie*, Subj. κέωμαι, κέῃ, *may lie*.
 κάθημαι, *sit*, “ κάθωμαι, *may sit*.

βαίνω,	Subj. βαίνω.
ἔβην,	“ βῶ, βῆς, &c.
βέβηκα,	“ βεβήκω.

Pres. Impf. ἐσθίω, ἔσθιον,	Subj. ἐσθίω, <i>may eat, may be eating.</i>
Fut. ἔδομαι,	
2 Aor. ἔφαγον,	“ φάγω, <i>may eat.</i>
Perf. Plupf. ἐδήδοκα, ἐδηδόκειν,	“ ἐδηδόκω, <i>may have eaten.</i>

259. τὸ σῦκον, ον, *the fig.*
 ὁ (ἡ) κέρασος, ον, *the cherry tree.*
 τὸ κεράσιον, ον, *the cherry.*

κατεσθίω τὰ κεράσια,	I eat up, devour the cherries.
κατεδήδοκα τὰ σῦκα,	I have devoured the figs.

REM.—Through all the Modes the Pres. denotes a *continued* or *customary* act; the Aor. an *absolute* or *momentary* act. The English often fails to distinguish them.

ἵνα καταβαίνω,	that I may descend (<i>habitually</i>).
ἵνα κατάβω,	that I may descend (<i>absolutely</i>).

Rule.—The Subj. regularly follows only the Pres. Perf. and Fut. *not* the *past* tenses; as λέγω ἵνα ἀκούῃς, not ἔλεγον ἵνα ἀκούῃς.

260. ὁ ἵππεύς, *the horseman.*

SING.	DUAL.	PLUR.
N. ἵππεύς	N. A. V. ἵππέε G. D. ἵππέοιν	N. ἵππαις (from ἵππέες)
G. ἵππέως		G. ἵππέων
D. ἵππεϊ		D. ἵππεῦσι(ν)
A. ἵππέα		A. ἵππέας (also ἵππεῖς)
V. ἵππεῦ		V. ἵππεῖς

REM.—Observe long *α*, as, ἱππῆᾱ, ἱππῆᾱς. Also Att. Gen. *ως*.

So, ὁ βασιλεύς, *the king*.
 ὁ γονεύς, *the parent*.
 ὁ σκυτεύς, *the shoemaker*.

Nouns of the 3 Decl. whose stem ends in a vowel (ἱππε) are usually contracted in some of their cases, as above.

261. EXERCISES.

I. Render into English.

Ὁ ἱππεύς.—Οἱ τοῦ βασιλέως ἱππεῖς.—Οἱ ἱππεῖς ἀπὸ τῶν ἵππων καταβήσονται.—Ὁ ἱππεὺς ἔρχεται παρὰ τοῦ μεγάλου βασιλέως.—Ὁ βασιλεὺς τὸν ἱππέα ὡς ἄγγελον πέπομφεν.—Οἱ γονεῖς τοὺς υἱοὺς φιλοῦσιν.—Ὁ παῖς τοὺς γονεῖς ἐν τῷ κήπῳ ὄρᾳ.—Οἱ Ἕλληνες ἐληλύθασιν ἵνα οἴκαδε πορεύωνται.—Αἱ κόραι ἐξίασιν ἵνα ἐπὶ τῶν πετρῶν κάθωνται.—Παρὰ τίνος ἦλθεν ὁ σκυτεύς;—Παρὰ τοῦ πλουσίου ἐργάτου.—Τί εἶχεν ἐν ταῖς χερσίν;—Σῦκα καὶ κεράσια εἶχεν.—Ὁ νεανίας ἤκει ἵνα κεράσια φάγη.—Ὁ παῖς πολλὰ κεράσια καὶ σῦκα καὶ συλλέξει καὶ ἔδεται.—Τίς πάντα ταῦτα τὰ σῦκα κατέφαγεν;—Οὗτος ὁ θηρατής, ἐπειδὴ ἀπὸ τῆς θήρας εἰσῆλθεν.—Πολλοὶ κέρασοι εἰσιν ἐν τῷ τόπῳ τούτῳ.—Οἱ κέρασοι οὐκ ἐν τῷ ἐμῷ κήπῳ εἰσίν, ἀλλ' ἐν τῷ σῷ.

II. *Render into Greek.*

This experienced shoemaker.—How many shoemakers are there in the village?—Not so many shoemakers as physicians.—The father sends his son to (πρός, παρά) the shoemaker.—The shoemakers live (οἰκοῦσι) near the river.—The parents of the shoemaker live in the village.—The horseman sits on his (the) horse.—The horseman came as a messenger from the king.—This boy has eaten many cherries.—He will not eat so many cherries as figs.—The king of this country dwells near the sea.—As long as the king was sober-minded he was happy.—The wicked (κακοί) pursue one another, that they may harm each other.—God is a good and great king.—There is no king except God.—God is one.

SIXTY-SIXTH LESSON.

262. *Subjunctive of Contract Verbs.*

ὁράω ὁρῶ, *I see.*

	Ind.	Subj.
Pres.	ὁράω ὁρῶ,	ὁράω ὁρῶ.
2 Aor.	εἶδον,	ἴδω.
Perf.	ἑώραχα	ἑώραχω.
Sing.	ὁράω ὁρῶ,	ὁράῃς ὁράῃς
Dual.		ὁράῃς ὁράῃς
Plur.	ὁράωμεν ὁρῶμεν,	ὁράωσι(ν) ὁρῶσι(ν)

263. φιλέω, φιλῶ, *I love.*

	Ind.	Subj.
Pres.	φιλέω φιλῶ,	φιλέω φιλῶ.
1 Aor.	ἐφίλησα,	φιλήσω.
Perf.	πεφίληκα,	πεφιλήκω.
Sing.	φιλέω φιλῶ,	φιλέης φιλήῃς, φιλέη φιλήῃ.
Dual.		φιλέητον φιλήῃτον, φιλέητον φιλήῃτον.
Plur.	φιλέομεν φιλῶμεν, φιλέητε φιλήῃτε,	φιλέωσι(ν) φιλῶσι(ν).

264. δηλόω δηλῶ, *I show.*

	Ind.	Subj.
Pres.	δηλόω δηλῶ,	δηλόω δηλῶ.
1 Aor.	ἐδήλωσα,	δηλώσω.
Perf.	δεδήλωκα,	δεδηλώκω.
Sing.	δηλόω δηλῶ,	δηλόης δηλοῖς, δηλόη δηλοῖ
Dual.		δηλόητον δηλῶτον, δηλόητον δηλῶτον.
Plur.	δηλόομεν δηλῶμεν, δηλόητε δηλῶτε,	δηλόωσι(ν) δηλῶσι(ν).

265. εἰάν, ἥν, ἄν, (εἰ ἄν) *if* (only with the Subj.)

εἰάν ἐλθῇ, ὄψομαι αὐτόν,	if he come, I shall see him.
ἥν σοφὸς ᾖς, μακάριος ἔσῃ,	if you be wise, you will be happy.
ἄν λέγῃς, ἀκούσομαι,	if you speak, I shall hear.

REM.—εἰάν, ἥν, ἄν (from εἰ and the Modal Adv. ἄν). are all different forms of the same mode, and used exclusively with the Subj. The conjunction ἄν, *if*, (εἰ, ἄν). must therefore be carefully distinguished from the simple Modal Adv. ἄν which is a part of it.

☞ Observe *ἄν*, *if*, commonly begins the clause, *ἄν* Adv. *never*.

ἄν λέγῃς,
ἔλεγον *ἄν*, εἰ—
ἄν παρῇς, λέξεις,
ἔλεγες *ἄν*, εἰ παρῇς,

if you speak.
 I should speak if—
 if you are present, you will
 speak.
 you would speak if you were
 present.

266. *εἰάν*, (*ἦν*, *ἄν*) with Subj. implies *doubt* and *interest* in a practical question.

ἄν σόφρων ᾖ, φιλήσω αὐτόν,
εἰάν τὴν χλαῖναν εὕρω, ἥξω,
 if he be virtuous, I shall love
 him.
 if I find my cloak, I shall come.

267. *Recapitulation.*

(a) *εἰ* with Ind. implies that the thing is *so*.

(b) *εἰ* with a *past* tense of the Ind. followed by *ἄν* with a past tense of the Ind. implies that the thing is *not so*.

(c) *εἰάν* (*ἦν*, *ἄν*) with Subj. implies *doubt* and *interest* as to whether the thing *is* or *will be* so.

(a) *εἰ* εἰμι,
 (b) *εἰ* ἦν—*ἄν*,
 (c) *εἰάν* ᾧ,
 if I am.
 if I were, in that case.
 if I be.

(a) εἰ μόνος ἔσται, ὄψομαι αὐτόν,	if he shall be alone, I shall see him.
εἰ μόνος ἦν, εἶδον αὐτόν,	if he was alone, I saw him.
(b) εἰ μόνος ἦν, εἰώρων ἂν αὐτόν,	if he were alone, I should see him.
εἰ μόνος ἦν, εἶδον ἂν αὐτόν,	if he had been alone, I should have seen him.
(c) ἂν μόνος ᾖ, ὄψομαι αὐτόν,	if he be alone, I shall see him.
εἰ μὴ μόνος ᾖ, οὐκ ὄψομαι αὐτόν,	if he be not alone, I shall not see him.

Note.—English usage commonly overlooks many of the nice distinctions of the Greek. Especially it confounds the Pres. Ind. with the Pres. Subj. and Fut. Ind. thus,

εἰ ἔρχεται, ὁρῶ αὐτόν,	if he comes, I see him (and he does).
εἰ ἥξει, ὄψομαι αὐτόν,	if he shall come (<i>commonly</i> , if he comes), I shall see him.
ἂν ἔλθῃ, ὄψομαι,	if he come (<i>commonly</i> if he comes), I shall see him.

For the sake of clearness we shall adhere to the Greek structure as closely as possible; thus,

εἰ ταῦτα λέγει, ἀμαρτάνει,	if he says this, he errs.
εἰ ταῦτα λέξει, ἀμαρτήσεται,	if he shall say this, he will err.
ἂν ταῦτα λέγῃ, ἀμαρτήσεται,	if he say this, he will err.

268. EXERCISES.

I. *Render into English.*

(a) εἰ with Ind. implying that the case *is* as supposed.

εἰ ἥξει ὁ νεανίας, ἔσται ἵνα κεράσια ἐσθίῃ.

εἰ ἄδουσιν οἱ ὄρνιθες, ἡμεῖς αἰεὶ ἀκούομεν.

εἰ βροντῇ ἀκούσομαι, καὶ (also) ὄψομαι τὴν ἀστραπὴν.

εἰ καὶ μέλαινα ἂν νεφέλαι, ὅμως λάμπει δι' αὐτῶν ἡ
ἀστραπή.

εἰ τὴν ἐπιστολὴν ἔγραψας, καὶ ἔπεμψας αὐτήν.

εἰ σῦκα εὐρήσει ὁ παῖς, πάντα ἔδεται.

εἰ τοῖς ὀφθαλμοῖς ὁρῶμεν, ἀκούομεν τοῖς ὠσίν.

εἰ μὴ λάμπει ὁ ἥλιος, οὐδὲν ὀψόμεθα.

εἴ τις ταῦτα εἴρηκε, μάλα σοφός ἐστιν.

μακάριος ἔσῃ, εἰ μηδὲνα νόμον παραβήσῃ.

εἰ ἦλθε χθὲς ὁ ξένος, ἦξει καὶ αὖριον πάλιν.

- (b) εἰ—αν, with *past* tenses of the *Ind.* implying that the case is *not* as supposed.

εἰ παρῆν, ἐώρων ἂν τὸν λέοντα.

ὁ λίθος, εἰ ἐν πυρὶ ἔκειτο, οὐκ ἂν ἔλαμπεν.

εἰ τὴν γέφυραν διέβη ὁ ἵππεύς, οὐκ ἂν εἰς τὸν ποταμὸν
ἔπεσεν.

τίς οὐκ ἂν ἐγέλασεν, εἰ ὁ σκίουρος τὸν παῖδα ἔδακεν ;

τίς οὐκ ἂν ἐγέλα, εἰ τοῦτον τὸν ταῶν ἐώρα ;

εἰ ἐσπέρα ἦν, ἡμεῖς ἂν ἐν τῇ στοᾷ ἐκαθήμεθα.

εἰ μέχρι τῆς ἐσπέρας ἐμεινας, ἔλαμψεν ἂν ἡ σελήνη.

- (c) εἰάν, ἦν, ἂν with Subj. implying *doubt*, &c.

ἂν αὖριον παρῆς, τὸν λέοντα ὄψῃ.

εἰάν πέσῃ ἡ χιὼν, οὐ πολὺν χρόνον κείσεται ἐπὶ τῆς γῆς.

εἰάν παρὰ τὴν νύκτα ἄδωσιν αἱ ἀηδόνες, ἀκουσόμεθα ἡμεῖς.

ἦν ἔλθῃ ἡ κόρη εἰς τὸν κῆπον, ῥόδα καὶ ἰα συλλέξει.

ἂν λάμπωσιν οἱ ἀστέρες διὰ τῶν νεφελῶν, ἡ νύξ καλὴ ἔσται.

καὶν (*even if* καὶ ἂν) τὰ θηρία τὸν θηρευτὴν ὄψεται, ὅμως
οὐ φεύξεται.

ὦ νεανία, ἂν ἄνθρωπον ζητῆς, ἄνθρωπον καὶ εὐρήσεις.

ὦ παῖ, ἂν σώφρων ᾖς, καὶ ἔσῃ μακάριος.

οὐδ' ἂν (*not even if*) πάνυ πλούσιος ᾖς, ἄνευ ἀρετῆς
εὐδαιμόνῃς ἔσῃ.

II. *Render into Greek.*

If these things are so, the man is wise.—If these things were so (*οὕτως εἴη*) the woman would be altogether happy.—If these things be so (*οὕτως ἔχη*) the king will send a messenger to the horseman.—The woman is not happy because she is beautiful, but because she is virtuous.—Why in the world has the shoemaker come into this place?—That he may collect books and hear the orators.—If the orator shall speak, I shall hear him.—If the orator were speaking against my parents, I should not hear him.—If the teacher speak concerning virtue and wisdom, I shall be present.—After these things, what will the orator say?—He will say that the rich alone are happy.—This bad king is rich indeed, but miserable.—If the horseman were rich he would not sell his horse.—If those things be so, the boy will laugh.

SIXTY-SEVENTH LESSON.

269. ἡ πόλις, *the city.*

SING.	DUAL.	PLUR.
N. πόλις	N. A. V. πόλει G. D. πολέοιν	N. πόλεις (fr. πόλεις)
G. πόλεως		G. πόλεων
D. πόλει		D. πόλεσι(ν)
A. πόλιν		A. πόλεις (fr. πόλεις)
V. πόλι		V. πόλεις

So, ὁ ὄφις, *the serpent.*
ἡ κόνις, *the dust.*

Accent.—In *σας* and *σαν*, *ω* is short in reference to accent.

ἡ πόα, ᾰς, the grass.

270. *ὑπό* (*ὑπ', ὑφ'*) *under*. A Preposition.

ὑπὸ τοῦ, τῷ, τόν, (Governs Gen. Dat. and Acc.)

1. *ὑπὸ τοῦ, under*, more commonly, *from under, by*.

<i>ὑπὸ τῆς γῆς,</i>	under the earth.
<i>ὑπὸ ζυγίου ἵππους λύω</i>	I loose horses from under the yoke.
<i>θαύμαζονται</i> (Pass.) <i>ὑπ' ἐμοῦ,</i>	they are admired by me.

2. *ὑπὸ τῷ, under, close under, at the foot of*.

<i>ὑπὸ γῆ εἰσιν,</i>	they are under the earth.
<i>ὑπὸ τῷ λόφῳ,</i>	close under, at the foot of the hill.

3. *ὑπὸ τόν*, motion *under, to the foot of*.

<i>τρέχω ὑπὸ τὴν τράπεζαν,</i>	I run under the table.
<i>ὑπὸ τὸν λόφον ἦλθον,</i>	they came under = to the foot of the hill.

ἀπὸ τοῦ, away from the, *ἐκ τοῦ*, out from the.

ἀντὶ τοῦ, instead of, for the, *πρὸ τοῦ*, before, for the.

ἐν τῷ, in, among the, *εἰς τόν*, into the.

σὺν τῷ, along with the, *μετὰ τοῦ*, in connection with the.

ἀνὰ τόν, over, throughout the, *πρὸς τόν*, to the.

διὰ τοῦ, through the, *διὰ τόν*, on account of the.

κατὰ τοῦ, down from, against the.

κατὰ τόν, according to, (at, by) the.

μετὰ τοῦ in connection with the, *μετὰ τόν*, next to, after the.

περὶ (*ἀμφί*) *τοῦ*, concerning the.

περὶ τῷ, close about the, *περὶ τόν*, around, about the.

ἐπὶ τοῦ, on the, *ἐπὶ τῷ*, close on the, *ἐπὶ τόν*, on to the.

παρὰ τοῦ, from beside the, παρὰ τῷ, by the side of, beside the.

παρὰ τόν, to, toward; along, during; in comparison of, beyond the.

ὑπό τοῦ, under, from under, by the, ὑπό τῷ, under, close under the, ὑπό τόν, motion under.

271.	
With Ind.	{ ὅτε, <i>when</i> . ἐπειδή and ἐπεὶ, <i>after that, when, since</i> . ἕως, <i>as long as, until</i> . μέχρις and μέχρι, <i>until</i> .
With Subj.	{ ὅταν (ὅτε, ἄν), <i>when</i> . ἐπειδάν (ἐπειδή, ἄν), <i>when, after that</i> . ἐπὶ ἄν (ἐπεὶ, ἄν) “ “ ἕως ἄν, <i>so long as, until</i> . μέχρις ἄν, <i>until</i> .

ὅτε ἔρχεται,
 ὅταν ἦ (not ἔρχεται),
 ὅτε, ἐπειδὴ ἦλθεν,
 ὅταν, ἐπειδάν ἔλθῃ,

ὅτε ζητήσεις, εὐρήσεις,

ὅταν ζητῇς, εὐρήσεις,

καθήσομαι ἕως λέξεις,

καθήσομαι ἕως ἄν λέγῃς,

ἔμενον ἕως (μέχρις) ἦλθες,
 μενῶ ἕως ἄν ἔλθῃς,

ὅτε ἦξει εἰς τὴν πόλιν, ὄψομαι,

ἐπειδάν ἔλθῃ εἰς τὴν πόλιν,
 ὄψομαι,

when he comes.

when he may come.

when, after that he came.

when, after he may (shall)
 have come.

when you shall seek, you shall
 find.

when you (may) seek, you
 shall find.

I shall sit so long as you shall
 speak.

I shall sit so long as you may
 speak.

I stayed until you came.

I shall stay until you may
 (shall) have come.

when he shall come into the
 city, I shall see him.

when, after he shall have come
 into the city, I shall see
 him.

272. REM.—*έάν, όταν, επειδάν, έως αν, &c.* with the Aorist Subj. denote a *completed* act, and as the Subj. generally refers to future time, it then becomes = to a Perf. Fut. *shall have* (may have).

*έάν έλθῃ,
 όταν εύρητε,
 επειδάν ιδωμεν,
 έως, μέχρις αν έλθωσιν,*

if he shall (may) have come.
 when you shall have found.
 after we shall have seen.
 until they shall have come.

273. EXERCISES.

I. Render into English.

“Οτε εις την πόλιν ἤλθον, εἶδον τὸν βασιλέα.
 —Επειδὴν εἰς τὴν πόλιν εἰσέλθωμεν, τὸν βασιλέα
 ὀψόμεθα.—Εως ἂν ἡ αἴλουρος ὑπὸ τῇ τραπέζῃ
 κείται, οὐδένα δήξεται.—Επειδὴν οἱ ἵππεῖς τὸν
 ποταμὸν διαβῶσι, τὴν ὑπὸ τῷ λόφῳ πόλιν ὄψον-
 ται.—Εως ἂν ἄδωσιν αἱ χελιδόνες, ἡμεῖς αὐτοῦ
 (here) μενοῦμεν.—Εως ὃ ὄφρις ἐν τῇ πόρᾳ ἔκειτο,
 πάντας ἔδακνεν.—Ὁ σκολιὸς ὄφρις ὑπὸ τῷ λίθῳ
 κεῖται.—Ὁ ὄφρις κόνιν ἐσθίει.—Εως οὗτος ὃ ὄφρις
 ἐν τῇ κόνει κείται, πάντας κατὰ τοὺς πόδας
 δήξεται.—Εως ἂν λάμπῃ ὁ ἥλιος, τοσοῦτον χρόνον
 ἡμεῖς τὰ θηρία διωξόμεθα.—Ἡ αἴλουρος ὑπὸ τὴν
 τράπεζαν δεδράμηκεν.—Ὅταν λέγωσιν οἱ ῥήτορες,
 τότε ἀκουσόμεθα.—Ω νεανία, έως ἂν σώφρων ᾦς,
 ὃ θεὸς ἰλεως ἔσται σοι.

II. *Render into Greek.*

The city.—The great city.—The great city lies under the hill.—It lies in the midst of the plain.—The city is ten stadia distant from the river.—The squirrel is running under the table.—The large rock lies at the foot of the tree.—The serpent lies in the grass, or in the dust, or under a stone.—The serpent has poison under his tongue.—The tongue of the serpent has not so much poison as that of the flatterer.—The poison of the serpent lies in his tongue, but that (ὁ δὲ) of the flatterer in his soul.—If the serpent lies in the grass, he bites.—When the boy shall have seen the serpent, he will flee.—As long as the scholar may have money he will collect books.—The shepherd will stay until he shall have seen the wolf.

SIXTY-EIGHTH LESSON.

274. Ind. Pres. χαίρω, *I rejoice.*

Imperf. ἔχαιρον, *I was rejoicing, used to rejoice.*

Fut. χαιρήσω, *shall rejoice.*

2 Aor. ἐχάρην, (Pass. form) *I rejoiced*, Subj. χαρῶ, ης, &c. *may rejoice.*

Perf. κηράρηκα (κηράρημαι), *have rejoiced.*

χαίρω τούτοις,
οὐδενὶ οὕτω χαίρεις ὥς ἀγα-
θοῖς φίλοις,
εἰ ταῦτα λέξεις, χαιρήσω.

I rejoice in these things.
You rejoice in nothing so
(much) as in good friends.
if you shall say this, I shall re-
joice.

275. ἴδω,	let me see.
τρέχωμεν,	let us run.
μὴ καταβῶμεν,	let us not come down.

REM.—The Subj. is used in the 1 Pers. Sing. and Plur. for exhortations, &c.

μηδείς, μηδεμῖα, μηδέν, *no one, nobody, nothing.*
μηδενός, &c., like οὐδείς.

REM.—μηδαίς differs from οὐδαίς as μή from οὐ.

276. *Rule.*—In *negative* commands, precepts, &c., the Aor. Subj. is used instead of the Aor. Imper.

μὴ γράψῃς,	do not write.
μηδεὶς γράψῃ,	let no one write.
μὴ ταῦτα λέξῃς,	do not say these things.
μηδέποτε μηδέν κακὸν λέξῃς,	never say any thing evil.

277. ὁ πέλεκυς, *the axe.*

SING.	DUAL.	PLUR.
N. πέλεκυς		N. πελέκεις (fr. πελέκες)
G. πελέκεως	N. A. V. πελέκεε	G. πελέκεων
D. πελέκει	G. D. πελεκέοιν	D. πελέκεσσι(ν)
A. πέλεκυν		A. πελέκεις
V. πέλεκυ		V. πελέκεις

τέμνω (κόπτω), *I cut.*

Ind.	Subj.
Pres. τέμνω, <i>am cutting, &c.</i>	τέμνω, <i>may be cutting.</i>
Imperf. ἔτεμνον,	
Fut. τεμῶ,	
2 Aor. ἔτᾱμον,	τάμω.
Perf. τέτμηκά,	τετμήκω.
Plupf. ἐτετμήκειν,	

278. ὅστις (ὅς τις) *whosoever, whoever.*

Sing.

N. ὅστις, ἥτις, ὅ,τι,	
G. οὗτινος, ἧστινος, οὗτινος,	Att. ὅτου, ὅτης, ὅτου.
D. ᾧτινι, ἧτινι, ᾧτινι,	ὅτῳ, ὅτῃ, ὅτῳ.
A. ὅτινᾱ, ἧτινᾱ, ὅ,τι, &c.	ὅς and τις, declined throughout.

ὅστις ταῦτα λέγει,	whosoever says these things.
ὅντινα ἀγαθὸν ὁρῶ, φιλῶ,	whomsoever I see good, I love.

279. *Indirect Interrogatives.*

Direct.	Indirect.
τίς ; <i>who ?</i>	ὅστις, <i>who.</i>
πόσος ; <i>how much ?</i>	ὅπόσος, <i>how much.</i>
ποῖος ; <i>of what sort ?</i>	ὅποῖος, <i>of what sort.</i>
ποῦ ; <i>where ?</i>	ὅπου, <i>where.</i> Subj. ὅπου ᾗ.
πότε ; <i>when ?</i>	ὅποτε, <i>when.</i> “ ὅποτε.

τίς ἐστίν ;
 ἐρωτᾷς ὅστις ἐστίν ;
 πόσος ;
 οὐ λέξω ὅπόσος,
 ποῦ εἰσίν ;
 ἐρωτῶ ὅπου εἰσίν,
 πόσον πωλεῖς ;
 ἐρωτᾷ ὅπόσον πωλεῖς,

who is it ?
 do you ask who it is ?
 how much ?
 I shall not say how much.
 where are they ?
 I ask where they are.
 for how much do you sell ?
 he asks for how much you sell.

280. ὅστις ᾄν, } *whosoever* (with Subj.)
 ὅς ᾄν,

Whoever may say this,
 Whomsoever I may see,
 Every one who,
 All who,
 All that may be good I love,

Wherever I may be,
 Whatever you may say,

ὅστις ᾄν τοῦτο λέγει.
 ὃν ᾄν ὁρῶ.
 πᾶς ὅστις or ὅσος.
 πάντες ὅσοι (not οἵτινες).
 πάντας, ὅσοι ᾄν ἀγαθοὶ ὦσι,
 φιλῶ.
 ὅπου ᾄν ὦ.
 ὅσα ᾄν λέγῃς.

281. EXERCISES.

I. *Render into English.*

Χαίρω.—Οὐ μόνον ἐγώ, ἀλλὰ καὶ πάντες
 χαίρουσιν.—Ὁ ἀγαθὸς τοῖς ἀγαθοῖς χαίρει.—Ὁ
 μὲν ἀγαθὸς τοῖς ἀγαθοῖς χαίρει, ὁ δὲ κακὸς τοῖς
 κακοῖς.—Εἰ σὺ φρονῶν ἦν ὁ υἱός, σφόδρα ἂν ἔχαιρεν
 ὁ πατήρ.—Ω νεανία, μήποτε μηδενὶ κακῷ χάρις.
 —Ὅστις τῷ κακῷ χαίρει, ἀθλιὸς ἐστίν.—Τί ἐν

τῇ χειρὶ ἔχεις ;—Πέλεκυν ἔχω.—Ὁ ἐργάτης τέμνει ξύλα τῷ πελέκει.—Τῷ μὲν πελέκει ξύλα τεμεῖ, τῷ δὲ σφηνὶ σχίσει.—Ὅσα ἂν ξύλα ὄρᾳ ὁ τεχνίτης, ταῦτα τεμεῖ τε καὶ σχίσει.—Ἴωμεν.—Τρέχωμεν.—Μὴ ταῦτα τὰ δένδρα σχίσῃ τῷ πελέκει.—Μηδεὶς μήποτε μηδὲν κακὸν λέξῃ.—Τίς ἐστὶν ὁ ξένος ;—Ἐρωτῶ σε ὅστις ἐστὶν ὁ ξένος.—Ἐρωτᾷ ὁ παῖς ὅπου οἰκεῖ ὁ πλούσιος ἔμπορος.—Πότε ἦλθες ;—Μὴ λέξης ὅποτε ἦλθες.—Διὰ ταῦτα οὐκ ἔταμον τὸ δένδρον, ὅτι οὐδένα εἶχον πέλεκυν.

II. *Render into Greek.*

Let me see the axe.—Let us always pursue just things (τὰ δίκαια).—Young man do not pursue what is evil (τὸ κακόν).—Never say any thing evil.—Whatever you may say, I shall hear.—All who shall be present, will say the same things.—Whomsoever the king may see just, he loves.—For how much has the young man sold his cloak ?—For much money.—He will not say for how much.—Let no one take this axe into his (τῇ) hand.—Do not split wood with this axe.—Who asks how much milk I drink ?—Nobody asks how many (ὅποσα) apples and cherries the boy has eaten.—If I had an axe I should cut this stone.—I threw the axe under the table.—Not under the table, but on to the seat.—On to what seat ?—On to the one in the porch.—The cat lies under the seat.—I rejoice in these things.—Who does not rejoice in good friends ?

SIXTY-NINTH LESSON.

282. ἡδύς, pleasant, sweet.

SING.		
N.	ἡδύς	ἡδεῖᾱ ἡδῦ
G.	ἡδέος	ἡδεῖᾱς ἡδέος
D.	ἡδεῖ	ἡδεῖᾱ ἡδεῖ
A.	ἡδύν	ἡδεῖαν ἡδύν
V.	ἡδύς	ἡδεῖα ἡδύ
DUAL.		
N. A. V.	ἡδέε	ἡδεῖᾱ ἡδέε
G. D.	ἡδέοιν	ἡδεῖαιν ἡδέοιν
PLUR.		
N.	ἡδεῖς	ἡδεῖαι ἡδέᾱ
G.	ἡδέων	ἡδειῶν ἡδέων
D.	ἡδέσι(ν)	ἡδεῖαις ἡδέσι(ν)
A.	ἡδεῖς	ἡδεῖᾱς ἡδέᾱ
V.	ἡδεῖς	ἡδεῖαι ἡδέᾱ

So, γλυκύς	γλυκεῖα	γλυκῦ, sweet.
ταχύς	ταχεῖα	ταχύ, swift.
βραδύς	βραδεῖα	βραδύ, slow.
βαθύς	βαθεῖα	βαθύ, deep.
ὀξύς	ὀξεῖα	ὀξύ, sharp.
εὐρύς	εὐρεῖα	εὐρύ, wide.
πλατύς	πλατεῖα	πλατύ, broad.
εὐθύς	εὐθεῖα	εὐθύ, straight.

283. ὀξὺν ἔχω πέλεκυν,
 τὸν ὀξὺν πέλεκυν ἔχω,
 ὀξὺν ἔχω τὸν πέλεκυν,
 τὸν πέλεκυν ὀξὺν ἔχω,
 ἔχω ὀξὺν τὸν πέλεκυν,
- I have a sharp axe.
 I have the (or my) sharp axe.
 I have my axe sharp.

307. *Rule*—The Adj. when not immediately preceded by the Art. distinguishes the substantive not from *another* object, but from the *same* object in another *condition*; thus,

ἔχω μέλαιναν τὴν χλαῖναν,	I have my cloak <i>black</i> (not white).
but, ἔχω τὴν μέλαιναν χλαῖναν,	I have my black cloak (not my white one).

284. So of clauses.

ὁρῶ τὴν ἐν τῇ οἰκίᾳ θύραν,	I see the door (which is) in the house.
ὁρῶ ἐν τῇ οἰκίᾳ τὴν θύραν,	I see the door in the house (not any where else).
ρίψω τὴν ὑπὸ τῇ τραπέζῃ σφαῖραν,	I shall throw the ball (which is) under the table.
ρίψω τὴν σφαῖραν ὑπὸ τὴν τράπεζαν,	I shall throw the ball under the table.

285. ἡδύ,	<i>sweetly.</i>
ἡδέως,	<i>with pleasure, gladly.</i>
ταχύ,	<i>quickly, swiftly.</i>
βραδέως,	<i>slowly.</i>
εὐθύς,	{ <i>straightway, immediately.</i>
εὐθύ,	
σοφῶς,	<i>wisely.</i>

εὐθὺς εἰς τὰς χεῖρας ἔλαβεν,	he straightway took into his hands.
εὐθεῖα ἡ ὁδός,	the road is straight.
οἱ ὄρνιθες ἡδὺν ᾄδουσιν,	the birds sing sweetly.
ταῦτα ἡδέως ἀκούω,	I hear these things with pleasure.

286. ὁ βοῦς, *the ox.*
 ἡ βοῦς, *the cow.*

SING.	DUAL.	PLUR.
N. βοῦς	N. A. V. βόε G. D. βοῶν	N. βόες
G. βοός		G. βοῶν
D. βοί		D. βουσί(ν)
A. βοῦν		A. βοῦς (βόας)
V. βοῦ		V. βόες

287. πρίν, *before, sooner.*

πρίν ἤ, *before, sooner than* (chiefly with Inf.)

οὐ πρόσθεν—πρίν,
 οὐ πρότερον—πρίν, } *not before, not until* (with Ind.)
 οὐ—πρίν,

οὐ—πρίν ἄν, *not before, not until* (with Subj.)

He did not depart before (until)	{	οὐ πρόσθεν ἀπῆλθε, πρίν ἤλ-
I came,		θον ἐγώ,
He will not escape before I	{	οὐκ ἀπῆλθε, πρίν ἤλθον ἐγώ,
catch him,		οὐκ ἀποφεύξεται, πρίν ἄν λάβω.

☞ Observe, *until* = up to the time when, ἕως, μέχρις.

not until = not sooner than, οὐ πρόσθεν—πρίν, οὐ πρίν.

He stayed until I came,	{	ἔμεινεν ἕως, μέχρις ἤλθον.
He did not depart until, before		οὐ πρότερον ἀπῆλθε, πρίν ἤλ-
I came,		θον.
They will not depart until = be-	{	οὐκ ἀπίασι πρίν ἄν ἔλθω.
fore, I come,		

288. EXERCISES.

I. *Render into English.*

Γλυκὺς οἶνος.—Ἡδεῖα φωνή.—Ἡ τῆς ἀηδοῦς φωνὴ οὐχ οὕτως ἡδεῖά ἐστιν ὥς ἡ σή.—Ὁ ταχὺς ἵππος.—Ὁ βραδὺς βοῦς.—Ὁ μὲν ἵππος ταχύς, ὁ δὲ βοῦς βραδύς ἐστιν.—Ὁ ἀνὴρ ἔχει τὸν πέλεκυν ὀξύν.—Ὁ σὸς πέλεκυς οὐχ οὕτως ὀξύς ἐστίν ὥς ὁ τοῦ ἐργάτου.—Ποταμὸς βαθύς.—Ὁ ποταμὸς βαθύς τε καὶ εὐρύς.—Ἡ παρ' ἡμῖν λίμνη οὐχ οὕτω πλατεῖά ἐστιν ὥς ἡ παρ' ὑμῖν.—Ἡ μὲν ὁδὸς εὐθεῖα, ὁ δὲ ποταμὸς σκολιός ἐστιν.—Ποῦ τὴν βοῦν ἐώρακας;—Ἐν τῇ μεγάλῃ νόμῃ.—Ἡ λίμνη ἢ ἐν ταύτῃ τῇ χώρᾳ μάλα βαθεῖά ἐστιν.—Αἱ ἀηδόνες ἡδὺν ᾄδουσι πᾶσαν τὴν νύκτα.—Οἱ ἵπποι ταχέως τρέχουσιν.—Οὐ πρόσθεν τοὺς ὄρνιθας ἠκούσαμεν, πρὶν ἔλαμψεν ἡ ἕως.—Οὐ σφόδρα χαιρήσω πρὶν ἂν οἱ φίλοι ἔλθωσιν.—Οἱ ἵππεῖς τὸν βαθὺν ποταμὸν διαβήσονται.—Οἶνος οὐχ οὕτω γλυκὺς ἐστιν ὥς γάλα ἢ ὕδωρ.

II. *Render into Greek.*

Swift horses.—Horses are swift, but oxen slow.—The horse is not so swift as the lion.—The birds sing sweetly.—I hear this nightingale with pleasure.—I drink sweet milk with pleasure.—This lake is neither so broad, nor

so deep as the sea.—The man has his axe sharp.—A swift horse, a wide river, and a straight bridge.—The cows walk slowly.—The messenger from the king (ὁ παρὰ τοῦ βασιλ.) will cross the straight and broad bridge.—I did not see the large and beautiful city until (=before) I crossed the river.—You will not see the city until (=before) you shall have come on to the hill.—You speak these things wisely.—If the orator always spoke so wisely, I should hear him with pleasure.—Let no one ever say that the wicked (οἱ κακοί) are happy.

SEVENTIETH LESSON.

289. *Comparison of Adjectives.*

The comparative commonly ends in *τερος, α, ον, G. ου, ας, &c.*

The Superlative in *τατος, η, ον, G. ου, ης, &c.*

ὑψηλός, *high, lofty.*
 ὑψηλότερος, *higher.*
 ὑψηλότατος, *highest.*

So, μακρός,	ρότερος,	ρότατος,	<i>long, longer, longest.</i>
μικρός,	ρότερος,	ρότατος,	<i>small, smaller, &c.</i>
λαμπρός,	ρότερος,	ρότατος.	
λευκός,	ότερος,	ότατος.	
δίκαιος,	ότερος,	ότατος.	

Adj. in *ος* with *short* penult make *ώτερος* and *ώτατος*.

σοφός, σοφώτερος, σοφώτατος.
 πλούσιος, πλουσιώτερος, πλουσιώτατος.

So, σκολιός, crooked, μακάριος, happy.
 ἄθλιος, wretched, ἄδικος, unjust.

290. *Rule*.—The Comparative is usually followed by the *Gen*.

πλουσιώτερος ἐμοῦ,		richer than I.
ἢ σὴ οἰκία λευκοτέρα ἐστὶ τῆς		your house is whiter than
ἐμῆς,		mine.
ἢ ἐμὴ μικροτέρα ἐστὶ τῆς τοῦ		mine is smaller than the physi-
ἱατροῦ,		cian's.

291. Where the *Gen*. is inadmissible, the comparison is made by *ἢ, than*.

I am wiser now than yesterday,		σοφώτερός εἰμι νῦν ἢ ἐχθές.
You have a higher house		σὺ ἔχεις ὑψηλοτέραν οἰκίαν ἢ
than I,		ἐγώ.
Richer in gold than silver,		πλουσιώτερος χρυσὸν ἢ ἄργυρον.

Still the *Gen*. is often used for *ἢ*, as,

σὺ ἔχεις ὑψηλοτέραν οἰκίαν ἢ	}	you have a loftier house	
ἐγώ,			than I.
σὺ ἔχεις ὑψηλοτέραν οἰκίαν			
ἐμοῦ,			

And *ἢ than*, is sometimes used for the *Gen*. as,

οὐδὲν ἀδικώτερον ἢ κόλαξ,	}	nothing is more unjust than a
οὐδὲν κόλακος ἀδικώτερον,		

εὐρύς,	εὐρύτερος,	εὐρύτατος, <i>wide, wider &c.</i>
ὄξύς,	ὄξύτερος,	ὄξύτατος,
βραδύς,	βραδύτερος,	βραδύτατος.
βαθύς,	βαθύτερος,	βαθύτατος.

contr.	μέλας,	μελάντερος,	μελάντατος.
	εὖνοος,	εὖνοέστερος,	εὖνοέστατος.
	εὖνους,	ευνούστερος,	ευνούστατος.
	ἰλεως,	ἰλεώτερος,	ἰλεώτατος.
	εὐδαίμων,	εὐδαιμονέστερος,	εὐδαιμονέστατος.
	σώφρων,	σωφρονέστερος,	σωφρονέστατος.

292. ὁ, ἡ πόρτις, *the calf, the heifer.*

SING.	PLUR.	DUAL.
N. πόρτις	N. A. V. πόρτις G. D. πορτίων	N. πόρτιες and πόρτις
G. πόρτιος		G. πορτίων
D. πόρτιι, πόρτι		D. πόρτισι(ν)
A. πόρτιν		A. πόρτιᾶς, πόρτις
V. πόρτι		V. πόρτιες, πόρτις

293. EXERCISES.

I. *Render into English.*

Ἡ βοῦς καὶ ἡ πόρτις.—Ἡ πόρτις πλησίον ἐστὶ τῆς βοός.—Αἱ βόες σὺν ταῖς πόρτισιν ἐν τῇ γωνίᾳ κεῖνται τῆς νομῆς.—Ἡ πόρτις μικροτέρα ἐστὶ τῆς

βοός.—Γάλα γλυκύτερόν ἐστι τοῦ οἴνου.—Γάλα μὲν γλυκύ, γλυκύτερον δὲ μέλι.—Τὸ μὲν μέλι γλυκύ, γλυκύτερον δὲ ἢ σοφία.—Οὐδὲν γλυκύτερόν ἐστιν ἀρετῆς.—Κόρακα τούτου μελάντερον οὐδεπώποτε ἐώρακα.—Ὁ μὲν κόραξ μέλας, ὁ δὲ κόλαξ ἐτὶ μελάντερος.—Ὁ θεὸς εὐνούστερος τοῖς ἀγαθοῖς ἐστιν, ἢ τοῖς κακοῖς.—Εὐδαιμονέστερος εἰ νῦν, ἢ ὅτε μάλα πλούσιος ἦς.—Ὁ ἐμὸς πέλεκυς ὀξύτερός ἐστι τοῦ σοῦ.—Εἰ σωφρονέστερος ἦν ὁ νεανίας, μακαριώτερος ἂν ἦν.—Μηδεὶς λέξη ὅτι ὁ ἄδικος εὐδαιμονέστερος τοῦ δικαίου.

II. *Render into Greek.*

A high tree.—A higher hill.—The highest houses.—A small calf.—The calf is smaller than the cow.—The horse is swifter than the cow.—The ox is neither so beautiful nor so swift as the horse.—A man is slower than a horse.—The road into the city (ἡ εἰς τὴν πόλιν ὁδός) is longer and more crooked than that through (τῆς διὰ) the plain.—The river is more winding than the road.—The stars are brighter than the moon.—I have never seen the stars brighter than now.—The ether is higher than the atmosphere.—The good are happier than the bad.—If the old man were wiser, he would be happier.—The tongue of the serpent is black.—The tongue of the flatterer is blacker than that of the serpent.

SEVENTY-FIRST LESSON.

294. *Comparison of Adjectives (continued).*

Some Adjectives are compared in *των* and *ιστος, η, ον*,
as,

ἡδύς, ἡδίων, ἡδιστος, pleasant, sweet, sweeter, &c.
ταχύς, θάσσων (Att. θάττων) τάχιστος, (irreg)
αἰσχρός, αἰσχίων, αἰσχιστος, ugly, base, more ugly, &c.

295. Some Adjectives are quite irregular ; as,

Positive.	Comp.	Superl.
<i>ἀγαθός, good,</i>	<i>ἀμείνων, better,</i> <i>βελτίων,</i> <i>κρείσσων, Att. κρείττων,</i> <i>λῶων,</i>	<i>ἄριστος, best.</i> <i>βέλτιστος.</i> <i>κράτιστος.</i> <i>λῶστος.</i>
<i>κακός, bad, wicked,</i>	<i>κακίων, more wicked,</i> <i>χείρων, worse,</i> <i>καλλίων,</i>	<i>κάκιστος, most wicked.</i> <i>χείριστος, worst.</i> <i>κάλλιστος.</i>
<i>καλός,</i> <i>μέγας,</i>	<i>μείζων,</i>	<i>μέγιστος.</i>
<i>μικρός,</i>	<i>μικρότερος,</i> <i>μείων,</i>	<i>μικρότατος.</i>
<i>πολύς,</i>	<i>ελάσσων, Att. ἐλάττων,</i> <i>πλείων and πλέων,</i>	<i>ελάχιστος.</i> <i>πλεῖστος.</i>
<i>ὀλίγος,</i>	<i>ελάσσων, ἐλάττων,</i> <i>ἥσσων, Att. ἥττων,</i>	<i>ὀλίγιστος.</i> <i>ελάχιστος.</i> <i>(Adv. ἥκιστα).</i>

296. The Comparative in *ων* is thus inflected.

SING.	PLUR.
N. <i>μείζων</i> <i>μείζον</i>	N. <i>μείζονες</i> & <i>μείζους</i> <i>μείζονα</i> & <i>μείζω</i>
G. <i>μείζονος</i>	G. <i>μειζόνων</i>
D. <i>μείζονι</i>	D. <i>μειζοσι(ν)</i>
A. <i>μείζονα</i> & <i>μείζω</i> <i>μείζον</i>	A. <i>μείζονας</i> & <i>μείζους</i> <i>μείζονα</i> & <i>μείζω</i>
V. <i>μείζον</i>	V. <i>μείζονες</i> & <i>μείζους</i> <i>μείζονα</i> & <i>μείζω</i>
DUAL.	
N. A. V. <i>μείζονε</i>	
G. D. <i>μειζόνων</i>	

REM.—*μείζονες* is rare ; otherwise the uncontracted forms are often found.

Better than (superior to, more powerful than) I,	<i>κρείττων ἐμοῦ.</i>
A better man (more good morally),	<i>βελτίων ἄνθρωπος.</i>
A better physician (more capable),	<i>ἀμείνων ἰατρός.</i>
A worse young man (more wicked),	<i>κακίων νεανίας.</i>
Worse (less excellent) oxen.	<i>χείρους βόες.</i>
Worse citizens,	<i>χείρους πολῖται.</i>
A smaller tree,	<i>μικρότερον, ἔλαττον δένδρον.</i>
Less wine,	<i>ἐλάττων οἶνος.</i>
Fewer men,	<i>ἐλάττους ἄνθρωποι.</i>
Less money,	<i>ἐλάττω, μείω χρήματα.</i>

297. Swifter than all,	<i>θάττων πάντων.</i>
Swiftest of all,	<i>πάντων τάχιστος.</i>

Rule.—The Superlative governs the Gen. Plur.

Wisdom is the best of all things, | *ἡ σοφία πάντων κράτιστον.*

REM.—The Adjective in the Predicate is often placed in the Neut. instead of agreeing in gender with its subst.

<i>ἡ ψυχὴ ἀθάνατον,</i>		the soul is (an) immortal (thing).
<i>ἡ σοφία καλόν,</i>		wisdom is beautiful.
<i>ἡ ἀρετὴ πάντων κάλλιστον,</i>		Virtue is the most beautiful of all things.

298. The Superlative is often used, as in English, to express a very high degree of any quality.

<i>κάλλιστος,</i>		most beautiful.
<i>ἡ φωνή σου ἡδίστη ἐστίν,</i>		your voice is most sweet.

Often with *ὥς* or *ὅτι*; as,

<i>ὥς τάχιστος,</i>		as swift as possible, exceedingly swift.
<i>ὅτι, ὥς πλεῖστος,</i>		as much as possible, very much.

299. Much more beautiful,	{	<i>πολὺ καλλίων.</i>
		<i>πολλῷ καλλίων</i> (more beautiful by much).
A little larger, greater,	{	<i>ὀλίγον μείζων.</i>
		<i>ὀλίγω μείζων.</i>

By far greater,
Still sweeter,
Still much smaller, less,
Much, far better,

Not much better,
Much the best,
By far the best,

So much better,

By so much swifter as,
Far more men.

μακρῶ μείζων.
ἐτι γλυκύτερος.
ἐτι πολὺ μικρότερος, ἐλάττων.
πολύ, πολλῶ, μακρῶ βελτίων,
ἀμείνων.
οὐ πολὺ ἀμείνων.
πολὺ, πολλῶ βέλτιστος.
μακρῶ κράτιστος.
τοσοῦτῳ ἀμείνων.
τοσοῦτον ἀμείνων.
τοσοῦτῳ θάττων ὅσῳ.
πολλῶ πλείους ἄνθρωποι.

300. EXERCISES.

I. Render into English.

Ἡδεῖα φωνή.—Ἡ μὲν χελιδόνος φωνὴ ἡδεῖά ἐστιν, ἡ δὲ τῆς ἀηδοῦς ἐτι πολλῶ ἡδίω.—Τὸ ῥόδον κάλλιστόν ἐστιν.—Ἐδήδοκα πλείω κεράσια ἢ σῦκα.—Ὁ μαθητὴς συνείλοχε (has collected) πολλῶ πλείους βίβλους ἢ ὁ διδάσκαλος.—Πότερα καλλίω ἐστί, τὰ ἐν τῷ ὑμετέρῳ κήπῳ ῥόδα, ἢ τὰ ἐν τῷ ἡμετέρῳ;—Τὰ παρ' ἡμῖν ῥόδα πολὺ καλλίω ἐστίν.—Οὐδὲν γλυκύτερόν ἐστι τοῦ μέλιτος.—Οὐδὲν τῆς σοφίας ἀμεινον.—Γλυκὺ μὲν τὸ μέλι, γλυκύτερον δὲ ἡ σοφία, πάντων δὲ γλυκύτατον ἡ

ἀρετή.—Ὅσῳ βελτίων ἔσῃ, τοσούτῳ ἔσῃ μακαριώτερος.—Οἱ νῦν ἄνθρωποι χείρους εἰσὶ τῶν πάλαι.—Οὗτος ὁ λόφος ὑψηλότητος ἐστίν.—Οὐδὲν μέλιντερόν ἐστι τῆς τοῦ ἀδίκου ψυχῆς.—Μικρὸς μὲν ὁ ἀνὴρ, τὸ δὲ μετ' αὐτοῦ παιδίον ἐτι πολὺ μικρότερόν ἐστιν.—Οἶνον μὲν ὀλίγον ἔχομεν, ἐτι δὲ ἐλάσσονα χρυσόν.

II. *Render into Greek.*

The son (indeed) is wise, but the father is still wiser.—The horse is much swifter than the ox.—This young man is far better (βελτίων) than I.—The good have better friends than the bad.—Nothing is sweeter than a good friend.—Whosoever (ὅστις) has good friends is most happy.—This rose is (the) most beautiful of all those in the garden.—Even the richest (καὶ ὁ πλουσιώτατος), if he be bad, will be miserable.—There are more men (εἰσὶ πλείους ἄνθρωποι) in the city than (ἢ) in the villages.—There are fewer men in the village than in the city.—Those in the (οἱ ἐν τῇ) village are better (superior) than those in the city.—God is superior to (κρείττων) all kings.—The clouds are higher than the hills.—The daughter is much more beautiful than her (τῆς) mother.—The moon is still higher than the clouds.—The stars are much the highest of all.—My friend has little (μὲν) silver, but less gold.

SEVENTY-SECOND LESSON.

301. *Comparison of Adverbs.**ἐγγύς, near.**ἐγγύτερον, } nearer.**ἐγγυτέρω, }**ἐγγύτατᾶ, } neare**ἐγγυτάτω, }**μάλα, very, (in a high degree).**μᾶλλον, more, rather (in a higher degree).**μάλιστα, most of all, especially.**τῆς πόλεως ἐγγύτερον ἡμῶν or**ἢ ἡμεῖς,**πάντων ἐγγύτατα, ἐγγυτάτω,**μᾶλλον (πλέον) πάντων,**μάλιστα πάντων,**τοῦτο μᾶλλον ἐκείνου,**nearer the city than we.**nearest of all.**more than all.**most of all.**this rather than that.*

302. The Neut. Sing. of the Comparative of Adj. and the Neut. Plur. of Superlative may be regularly used adverbially.

*ταχέως, ταχύ, swiftly, quickly, ὅσσον(ὅσκιον) τάχιστα.**σοφῶς, wisely,**σοφώτερον more wisely, σοφώτατα most wisely.**εὖ, well,**ἄμεινον, better,**ἄριστᾶ, best.**more rarely βέλτιον and κρεῖττον, βέλτιστα and κράτιστα.**κακῶς, badly, wickedly, κάκιον, more wickedly, κάκιστα.**χεῖρον, worse,**χείριστα, worst.**ἥσσον, (ἥτιον) less.**ἥκιστα, least.**ἔλασσον (ἔλαττον) less, ἐλάχιστα, "**μείον, less.**ἡδύ, pleasantly, sweetly, ἡδιον, more sweetly,**ἡδιστα, most sweetly.**πολύ, much,**πλέον, more,**πλεῖστα, most.*

λέγεις πάντων βέλτιστα,
ταχιστα τρέχει ὁ ἵππος,
ἐμοῦ κάλλιον γράφεις,

οὐχ ἥττον, οὐ μείον,
οὐδὲν ἥττον,
οὐδὲν μᾶλλον,
ἥττον δίκαιος,
οὐδενὸς ἥττον δίκαιος,

πολὺν ἔλαττον, ἥττον, μείον,
πολὺν πλέον, μᾶλλον,

you speak best of all.
the horse runs most swiftly.
you write more beautifully
than I.
not less.
none the less.
no more, none the more.
less just.
less just than nobody = as just
as any.
much less.
much more.

303. ὥς μάλιστα,
ὅτι μάλιστα,
ὥς βέλτιστα λέγεις,
ὅτι τάχιστα τρέχω,

{ in the highest degree, as much
as possible.
you speak most excellently.
I run most swiftly.

304. πρό, before.
πρότερος, before, sooner.
πρῶτος, first.

ἦλθε πρότερος ἐμοῦ,
ἦλθε πρότερον ἐμοῦ,
ἦλθε πρότερος ἢ ἐγώ,
ἦλθε πρότερον ἢ ἐγώ,
ἦλθε πρότερον ἢ ἔγραψα,

λέγω πρῶτος πάντων,

λέγω πρῶτον πάντων,

{ he came before me.
he came sooner than I, (before
me.)
he came before (sooner than) I
wrote.
I speak first (the first one) of
all.
I speak first (the first thing) of
all.

305. More beautiful than wise, | καλλίων ἢ σοφώτερος.
More wise than just. | σοφώτερος ἢ δικαιοτέρος.

Greater than can be described, | μείζων λόγου (greater than
speech).
Greater than human, | μείζων ἢ κατὰ ἄνθρωπον.
(lit. greater than according
to man).

ὁ χαλκός, οὔ, *brass, copper.*
ὁ λόγος, οὐ, *the word, speech.*
τὸ κάτοπτρον, οὐ, *the mirror.*
τὸ εἶδωλον, οὐ, (figure) *image.*

ὁ οἶνος κάτοπτρόν ἐστι νοῦ, | wine is a mirror of the mind.
ὁ λόγος τῆς ψυχῆς εἶδωλόν | speech is the image of the soul.
ἐστίν,

306. EXERCISES.

I. Render into English.

Ἐγγὺς τῆς πόλεως.—Τῆς πόλεως ἐγγύτερόν
ἐσμεν ἢ τοῦ ποταμοῦ.—Ὁ παῖς πολὺ ἐγγυτέρω
τῆς ὕλης ἐστὶν ἡμῶν (than we).—Ὁ ἄγγελος ὡς
τάχιστα ἦλθεν.—Οἱ τοῦ βασιλέως ἵπποι πάντων
τάχιστα ἔδραμον.—Οἱ θηρευταὶ ἐξῆλθον πολὺ
πρότερον ἡμῶν.—Ὁ ῥήτωρ οὐδὲν πρότερον τού-
του λέξει.—Τὸν λέοντα εἶδομεν ὀλίγον ὕστερον ἢ
εἰσῆλθομεν (a little after we entered) εἰς τὴν

ὑλην.—Οἱ λέοντες ἔδραμον πολὺ θάπτον τῶν ἵππων.—Ὁ γέρον λέγει πολὺ σοφώτερον τοῦ νεανίου.—Σὺ μὲν εὖ λέγεις, ὁ δὲ φίλος σου ἐπὶ ἄμεινον, ὁ δὲ ῥήτωρ πάντων ἄριστα.—Οἱ νεανῖαι οὐχ ἦττον σοφῶς λέγουσι τῶν ῥητόρων.—Πᾶσι τοῖς ἄλλοις ἦττον χαίρω, ἢ τοῖς ἀγαθοῖς φίλοις.—Οὐδένα μᾶλλον σοὺ φιλῶ.—Οἱ ἀγαθοὶ τοὺς ἀγαθοὺς φιλοῦσι μᾶλλον ἢ τοὺς κακοὺς.—Ὁ ῥήτωρ λόγῳ χαίρει μᾶλλον ἢ σοφία.—Οἱ ὄρνιθες μείον ἐν τῇ πόλει ἄδουσιν ἢ ἐν τοῖς ἀγροῖς.—Οὗτος ὁ βασιλεὺς μείζων ἐστὶν ἢ βελτίων.—Ὁ μὲν χαλκὸς κάτοπτρον προσώπου, ὁ δὲ οἶνος, νοῦ.

II. *Render into Greek.*

You run swiftly.—The river runs (flows) swiftly.—The words of the young man flow faster than a river.—Who is less wise than I?—Who is less just than the wicked (man)?—The father is far wiser than his son.—The mother is less beautiful than her daughter.—She is more beautiful than wise.—The cloak lies nearer (to) the trunk than (to) the table.—The horseman came before (sooner than) the king.—Nobody will go away sooner than I.—Before we came (πρότερον ἢ &c.) into the plain we saw the wild beasts.—We did not cross the river until (οὐ πρόσθεν—πρίν) the king sent us.—My brother errs less than I.—Who errs more (πλεῖον, μᾶλλον) than the thief?—The bad are always less happy than the good.—This (man) errs most (μάλιστα) of all.—Copper is less beautiful than gold or silver.

SEVENTY-THIRD LESSON.

307. ἡ τριήρης, *the trireme* (galley with three banks of oars.)

SING.	DUAL.	PLUR.
N. τριήρης G. (τριήρεος) τριήρους D. (τριήρεϊ) τριήρει A. (τριήρεᾱ) τριήρη V. τριήρες	τριήρεε τριήρη τριηρέοιν τριηροῖν	N. (τριήρες) τριήρεις G. τριηρέων & τριήρων D. τριήρεσι(ν) A. (τριήρεῶς) τριήρεις V. (τριήρες) τριήρεις

So, Σωκράτης, *Socrates*.

Σωκράτους.

Σωκράτει.

Σωκράτη and Σωκράτην (1 Decl.)

Σώκρατες.

ὁ Πλάτων, *ωνος, Plato*.

ὁ φιλόσοφος, *ου, the philosopher*.

ἡ Ἑλλάς, ἄδος, *Greece, Hellas*.

Ἑλληνικός, ἡ, ὄν, *Hellenic, Grecian, Greek*.

308. πλήρης, *full*, (contr. like τριήρης).

SING.	DUAL.	PLUR.
N. πλήρης Neut. πλήρες G. πλήρ-εος, ους D. πλήρ-εϊ, ει A. πλήρ-εᾱ, η V. πλήρες	πλήρ-εε, η πληρ-έοιν, οῖν	N. πλήρ-εες, εις, πλήρ-εᾱ, η G. πληρ-έων, ὦν D. πλήρεσι(ν) A. πλήρ-εᾶς, εις πλήρ-εα, η V. πλήρ-εες, εις πλήρ-εα, η

So, ἀληθής, true.
ψευδής, false.

Comparison πληρ-έστερος, έστατος.
ἀληθ-έστερος, έστατος.
ψευδ-έστερος, έστατος.

ὁ κήπος πλήρης ἐστὶ ρόδων,
τὸ στόμα τοῦ ἰοῦ πλήρες,
ταῦτα ἀληθῆ λέγεις,

ἀληθῆ, τὰ ἀληθῆ λέγεις,

οὐδὲν ὧν λέγεις ψευδές ἐστιν,

the garden is full of roses.
the mouth is full of poison.
you say these things truly
(true).
you speak the truth (true
things).
Nothing of what you say is
false.

309. οὐ τοσοῦτον—ὅσον, not so much—as.

οὐ τοσοῦτον δι' ἐμὲ ὅσον διὰ
σέ,
μᾶλλον ἐμοῦ ἢ σοῦ ἔνεκα,
ἥττον διὰ ταῦτα ἢ δι' ἐκεῖνα,
οὐ τοσοῦτον χαίρω ὅσον ἀλγῶ,

not so much on my account as
yours.
rather for my sake than yours.
less on this account than that.
I do not so much rejoice as
grieve.

ταῦτα ἀληθῆ λέγω ;
οὐδ' ἄμῶς,
ἤκιστα,
ἀληθῶς,
ὥς ἀληθῶς,
ὥς ἀληθέστατα λέγεις,

do I say this truly ?
in no way, by no means.
not in the least, not at all.
truly.
in very truth.
you speak most truly.

Ὁ Σωκράτης Ἕλλην ἦν,
Πλάτων φιλόσοφος ἦν Ἕλληνι-
κός,

Socrates was a Greek.
Plato was a Greek philosopher.

Rule.—Proper names may take the Art. if referring to persons previously mentioned, or well known. Otherwise they reject it.

310. EXERCISES.

I. *Render into English.*

Ἐκείνη ἡ ὕλη θηρίων ἦν πλήρης.—Αἱ περὶ τὴν Ἑλλάδα θάλασσαι πλήρεις ἦσαν πάλαι τῶν τριηρέων.—Τῶν Ἑλλήνων πολλοὶ περὶ τὴν θάλασσαν ὥκουν καὶ πολλάκις εἰς τὰς τριήρεις ἐνέβαινον.—Ὁ Σωκράτης κράτιστος ἦν φιλόσοφος καὶ ἄνθρωπος βέλτιστος.—Σωκράτης καὶ Πλάτων ἀλλήλους ὥς μάλιστα ἐφίλουν.—Ὁ μὲν Σωκράτης διδάσκαλος ἦν, ὁ δὲ Πλάτων, μαθητής.—Πάντων τῶν ἐν Ἑλλάδι σοφῶν σωφρονέστατος ἦν Σωκράτης.—Οἱ τῶν φιλοσόφων λόγοι πολλὰκις εἰσὶ ψευδεῖς.—Ὁ Πλάτων ἀληθὴς ἦν φιλόσοφος.—Πλάτων ἔλεγεν ὅτι ἡ ψυχὴ ἀθάνατός ἐστιν.—Ὁ Σωκράτης ἔλεγεν ὅτι εἷς μέγιστος θεὸς ἐστὶ, καὶ ὅτι ἐκεῖνος πάντα ὁρᾷ, καὶ παντ' ἀκούει.

Οὐδὲν ψευδέστερόν ἐστιν οἴνου.—Οὐδὲν ψευ-

δέσπερόν ἐστι τῆς τοῦ κόλακος γλώσσης.—Ἡ τοῦ κόλακος γλῶσσα μέλανος ἴου πλήρης ἐστίν.—Τοῦ μὲν ὄψεως ἡ γλῶττα πλήρης ἐστίν ἴου, τοῦ δὲ κόλακος, ἡ καρδία.—Οἱ ὄφεις τὸν ἴον ἐν τοῖς ὁδοῦσιν ἔχουσιν.—Αἱ νεφέλαι πλήρεις χιόνος εἰσίν.—Διὰ τοῦτο δύο ὦτα ἔχομεν, στόμα δὲ ἓν, ἵνα πλείω μὲν ἀκούωμεν, ἥττονα δὲ λέγωμεν.—Μετὰ τὸν θεόν, πάντων μάλιστα τοὺς γονέας φιλοῦμεν.

II. *Render into Greek.*

Socrates was a Greek.—Socrates and Plato were both Greeks.—Socrates was (the) teacher of Plato.—Plato loved Socrates most of all.—Socrates was the wisest and best of the Greeks.—The mouth of Socrates was full of wisdom.—On the tongue of Plato was honey.—They say (λέγουσιν) that bees sat on the tongue of Plato.—The Grecian seas were full of triremes.—There were many triremes about the city.—There were in Greece many beautiful cities.—Hellas was a country small indeed, but beautiful.—The plains of Hellas were many and beautiful.—All these things you say most truly.—These words are not false.—Your tongue (indeed) is true, but your heart false.—The chest is full of black hats and still blacker cloaks.—The garden is full of roses.—The pasture has fewer apple-trees than cherry-trees.—I love the good rather than the bad.—Does God love the bad?—In no way.—Not at all.

SEVENTY-FOURTH LESSON.

311. *The Optative Mode.*

The Optative Mode has four tenses, the Pres. Perf. Fut. and Aor.; thus,

	Ind.	Opt.
Pres.	γράφ-ω,	γράφ-οιμι, <i>I might be writing, might write.</i>
Fut.	γράψ-ω,	γράψ-οιμι, <i>might (hereafter) write.</i>
1 Aor.	ἔ-γραψ-ᾶ,	γράψ-αιμι, <i>might write.</i>
Perf.	γέγραψ-α	γεγράψ-οιμι, <i>might have written.</i>

REM.—The 1 Aor. Act. ends in *αιμι*, the other tenses including the 2 Aor. in *οιμι*.

312. Inflection in *οιμι*.

Sing.	γράφ-οιμι,	γράφ-οις,	γράφ-οι.
Dual		γράφ-οιτον,	γραφοίτην.
Plur.	γράφ-οιμεν,	γράφ-οιτε,	γράφ-οιεν.

Inflection of the 1 Aor. in *αιμι*.

Sing.	γράψ-αιμι,	γράψ-αις & γράψ-εις,	γράψ-αι & γράψ-εις(ν)
Dual		γράψ-αιτον,	γραψαίτην.
Plur.	γράψ-αιμεν,	γράψ-αιτε,	γράψ-αιεν & γράψ-αιαν.

REM.—The Æolic forms *γράψεας*, *γράψει* and *γράψαιαν* are more common than the regular forms, *γράψαις*, *γράψαι*, *γράψαιεν*.

Observe.—The inflection-endings *οι* and *αι* in the Opt. are long.

εὐρίσκω, I find.

Ind.	Opt.
Pres. εὐρίσκω,	εὐρίσκοιμι, <i>should, might be finding.</i>
Fut. εὐρήσω,	εὐρήσοιμι, <i>should (hereafter) find.</i>
2 Aor. εὐρον,	εὐροίμι, <i>should find.</i>
Perf. εὐρηκα,	εὐρήκοιμι, <i>should have found.</i>

ἵνα γράφοιμι,
ἵνα γράψαιμι,

| that I might write, be writing.
| that I might write.

313. *Rule.*—The Optative naturally follows the *past* tenses; the Subjunctive the present and future; as,

ζητῶ ἵνα εὕρω,	I seek that I may find.
ζητήσω ἵνα εὕρω,	I shall seek that I may find.
ἐζήτην ἵνα εὕροιμι,	I was seeking that I might find.
ἐζήτησα ἵνα εὕροιμι,	I sought that I might find.

314. *ἀκούω, I hear.*

	Ind.	Opt.
Pres.	ἀκούω,	ἀκούοιμι.
Fut.	ἀκούσομαι,	ἀκουσοίμην.
1 Aor.	ἤκουσα,	ἀκούσαιμι.
Perf.	ἀκήκοα,	ἀκηκόοιμι.

Inflection of the Middle form ἀκουσοίμην.

Sing.	ἀκουσοίμην,	ἀκούσοιο,	ἀκούσοιτο.
Dual	ἀκουσοίμεθον,	ἀκούσοισθον,	ἀκουσοίσθην.
Plur.	ἀκουσοίμεθα,	ἀκούσοισθε,	ἀκούσονται.

So, all forms in οίμην except Opt. from Fut. in οὔμαι which differs in *accent*.

πίπτω, *fall*.

Ind.

Opt.

Pres.	πίπτω,	πίπτοιμι.
Fut.	πесоῦμαι,	πесоίμην.
2 Aor.	ἔπεςον,	πέσοιμι.
Perf.	πέπτωκα,	πεπτώκοιμι.

Sing.	πесоίμην,	πесоῖο,	πесоῖτο.
Dual	πесоίμεθον,	πесоῖσθον,	πесоῖσθην.
Plur.	πесоίμεθα,	πесоῖσθε,	πесоῖντο.

So δραμοίμην from δραμοῦμαι.

315. ἔρχομαι, *come, go*.

Pres.	ἔρχομαι, (ἴω ἴοιμι (ἰοίην) ἴοις, ἴοι &c.)	
(Imperf.	ἔειν or ἔα, <i>was going, coming</i> .)	
(Fut.	ἔξω, εἶμι, <i>shall come, shall go</i> ,	ἔξοιμι.)
2 Aor.	ἔλθον (ἔκον)	ἔλθω, (ἔκω) ἔλθοιμι (ἔκοιμι).
Perf.	ἔληλυθα,	ἔληλύθω, ἔληλύθοιμι.
Pluperf.	ἔληλύθειν.	

REM.—Observe that the Ind. of εἶμι is future in signification, but not the Subj. or Opt. The Imperf. of ἔκω *am come*, is Aor. = ἔλθον; and the Subj. and Opt. Pres. are Aor. ἔκω, ἔκοιμι = ἔλθω, ἔλθοιμι. ἰοίην is common instead of ἴοιμι.

316. EXERCISES.

I. *Render into English.*

Πάρειμι ἵνα γράφω.—Παρήν ἵνα γράφοιμι.—
 —Δεῦρο ἦλθον ἵνα πρὸς τὴν μήτερα γράψαιμι.—
 —Ἦξω ἵνα τοῦ φιλοσόφου ἀκούω.—Οἱ Ἕλληνες πά-
 λαι συνήεσαν ἵνα Πλάτωνος ἀκούοιεν.—Σωκρά-
 τῆς αἰὲ περὶ ἀρετῆς ἔλεγον ἵνα πάντες ἀκούοιεν.—
 Ἐπὶ τὸν λόφον ἀνέβην ἵνα τῶν ὀρνίθων ἀκούσαι-
 μι.—Διὰ τί δεῦρο ἦλθεν ὁ γέρον;—Ἴνα τὴν
 βακτηρίαν εὗροι.—Ὁ παῖς οὗτος ἦλθεν ἵνα τὸ
 χρυσοῦν ποτήριον εὗροι.—Ὁ ἀνὴρ εἰς τὴν ὕλην
 εἰσελήλυθεν ἵνα τὸν πέλεκυν εὗρη.—Οἱ νεανίαί
 αἰὲ ἄδουσιν ἵνα ἡμεῖς ἀκούωμεν.—Εἰ παρήσαν οἱ
 φίλοι, εἰσῆλθομεν ἂν εἰς τὴν ὕλην ἵνα τὰς τῶν
 ὀρνίθων φωνὰς ἀκούσαιομεν.

II. *Render into Greek.*

What are you looking for?—I am looking for a mir-
 ror.—The mirror lies on this table.—I was looking for
 cherries.—I came into this garden that I might find cher-
 ries.—I shall come to-morrow that I may find a rose.—
 We always come that we may find (εὐρίσκωμεν) apples
 and figs.—We come that we may write letters.—We
 came that we might write letters.—We used to sit in the
 gardens that we might hear the voices of the birds.—
 Why in the world did the thieves come into this house?
 —That they might find gold and silver.—They found

more silver than gold.—They found less silver than copper.—The maiden was sitting among (ἐν) the trees that she might hear the nightingale.—The stranger took neither my cloak, nor yours, but his own.—Whom do the unjust most injure?—Themselves.—Their own souls.

SEVENTY-FIFTH LESSON.

317. *The Optative Mode (continued).*

The examples already given show the formation of the Opt. tenses from their corresponding tenses in the Ind. We add a few others.

	Ind.	Opt.
Pres.	λέγ-ω,	λέγ-οιμι.
Fut.	λέξ-ω,	λέξ-οιμι.
1 Aor.	ἔ-λεξ-α,	λέξ-αιμι.
Perf.	εἶρηκ-α,	εἰρήκ-οιμι.
<hr/>		
Pres.	λαμβάν-ω,	λαμβάν-οιμι.
Fut.	λήψ-ομαι,	ληψ-οίμην.
2 Aor.	ἔ-λαβ-ον,	λάβ-οιμι.
Perf.	εἵληφ-ᾶ,	εἰλήφ-οιμι.
<hr/>		
Pres.	μέν-ω,	μέν-οιμι.
Fut.	μεν-ῶ,	μεν-οίμι.
1 Aor.	ἔ-μειν-α,	μείν-αιμι.
Perf.	μεμένηκ-α,	μεμενήκ-οιμι.

318. κλέπτω, *I steal*.

	Ind.	Subj.	Opt.
Pres.	κλέπτω,	κλέπτω,	κλέπτομι.
Imperf.	ἔκλεπτον.		
Fut.	κλεψω & κλέψομαι,		κλέψοιμι & κλεψοίμην.
1 Aor.	ἔκλεψα,	κλέψω,	κλέψαιμι.
Perf.	κέκλοφα,	κεκλόφω,	κεκλόφοιμι.
Pluperf.	ἔκεκλόφειν.		

319. ἕως ἦλθον,	until I came.
ἕως ἂν ἔλθω,	until I come=shall have come.
ἕως ἔλθοιμι,	until I should or might come.
ἐκάθηντο ἕως ἦλθεν,	they sat until he came.
ἀεὶ ἐκάθηντο ἕως ἔλθοι,	they always sat until he came (might, should come).

REM.—The Adv. of *time* ἕως, μέχρις, ὅτε, ὁπότε, ἐπεὶ, ἐπειδὴ and πρὶν are used with the Opt. (more commonly the Aor. Opt.) to express the repetition of an action.

περιεμένομεν ἐκάστοτε ἕως ἂν ἔλθοις,	we waited each time until you came (might come.)
οἱ ἵπποι, ἐπεὶ τις διώκοι, ἔφευ- γον (ἂν),	the horses when any one pur- sued (might pursue) them, fled, used to flee.
οὐδέποτε ἀπήεσαν πρὶν φά- γοιεν,	they never went away before they ate.

320. *Conditional Sentences.*

Ei with the Opt. expresses *pure uncertainty*, with no reference to the possible or probable *realization* of the supposition. In the apodosis (or answering clause) the Opt. with the Modal Adverb *ἄν* is used.

<i>εἰ λέγοις, ἁμαρτάνοις ἄν,</i>	if you should speak (habitually) you would err.
<i>εἰ λέξαις, ἁμάρτοις ἄν,</i>	if you should speak (in a given case), you would err.
<i>εἰ θηρίον ἴδοι, φύγοι ἄν,</i>	if he should see a wild beast, he would flee.

321. *Recapitulation.*—We have thus *four* kinds of conditional or hypothetical constructions; as,

1. <i>εἰ λέγεις, ἁμαρτάνεις,</i>	if you speak you err (and you do).
2. <i>εἰ ἔλεγες, ἡμάρτανες ἄν,</i>	if you spoke, were speaking, you would err.
3. <i>εἰάν λέγῃς, ἁμαρτήσῃ,</i>	if you speak, you will err.
4. <i>εἰ λέγοις, ἁμαρτάνοις ἄν,</i>	if you should speak, you would err.

No. 1. assumes that the case is as supposed (i. e. *implies* no uncertainty).

2. assumes that the case is *not* as supposed.*

3. contemplates a case as possible, and expresses *doubt* and *interest*.

4. expresses pure uncertainty—implies no thought of a decision.

* It by no means follows that the *assumptions* (1, 2) correspond necessarily with the facts of the case. They may be merely made for the moment by the speaker.

Thus expressed with the English verb *to be* ;

1.	{ If I am,	εἰ εἰμι.
	{ If I was,	εἰ ἦν.
	{ If I shall be, &c.	εἰ ἔσομαι.
2.	{ If I were,	εἰ ἦν.
	{ If I had been,	εἰ ἦν.
3.	If I be,	ἐάν ᾦ.
4.	If I should be,	εἰ εἴην, εἰ ἐσοίμην.

The full construction is thus :

1. *Protasis*.—Any tense of the Ind. with εἰ. *Apodosis*.—Any appropriate tense of the Ind. (also Imperative).
2. *Protasis*.—Any *past* tense of the Ind. *Apodosis*.—Any past Ind. tense with Modal Adv. ἄν.
3. *Protasis*.—ἐάν (ἦν, ἄν) with Subj. *Apodosis*.—Usually a Fut. (sometimes a Pres.) Ind. or an Imper.
4. *Protasis*.—Opt. with εἰ.—*Apodosis*. Opt. with ἄν.

Examples.

1.	{ εἰ σοφός ἐστι, μακάριός ἐστιν,	if he is wise, he is happy.
	{ εἰ σοφὸς ἦν, μακάριος ἦν,	if he was wise, he was happy.
	{ εἰ σοφὸς ἔσται, μακάριος ἔσται,	if he shall be wise, he will be happy.
2.	{ εἰ σοφὸς ἦν, μακάριος ἄν ἦν,	if he were wise, he would be happy.
	{ εἰ σοφὸς ἦν, οὐκ ἄν ἔκλεψεν,	if he had been wise, he would not have stolen.
3.	ἐάν σοφὸς ᾦ μακάριος ἔσται,	if he be wise, he will be happy.
4.	εἰ σοφὸς εἴην, μακάριος ἄν εἴην,	if he should be wise, he would be happy.

322. EXERCISES.

I. *Render into English.*

Μενῶ παρὰ σοί.—Περιμενῶ (I shall wait) ἕως ἂν ἔλθῃ ὁ ἄγγελος.—Ἐν τῇ πόλει καθήσομαι ἕως ἂν σὺ παρῇς.—Ἐκαθήμην ἐν τῇ στοᾷ ἕως τὴν σελήνην εἶδον.—Ἐκαθήμην αἰεὶ ἐν τῷ τόπῳ ἐκείνῳ ἕως τοὺς ἀστέρας ἰδοίμι.—Οἱ κλέπται, ἐπεὶ διώκοιεν οἱ ἱππεῖς, ἔφευγον.—Ἐμένομεν καθ' ἑκάστην νύκτα ἐν τῇ ὕλῃ ἕως τῆς ἀηδόνης ἀκούσαιμεν.—Ὅποτε διώκοιεν οἱ ποιμένες, ἔφευγον οἱ λύκοι.—Ὅποτε ἔλθοιεν οἱ κλέπται, αἰεὶ πολλὰ ἔκλεπτον.—Εἰ τὸν ὄφιν εἰς τὰς χεῖρας λάβοις, δάκοι ἂν.—Εἰ οἱ κλέπται ταύτῃ τῇ νυκτὶ ἔλθοιεν, πολλὰ ἂν κλέπαιεν.—Εἰ κλέψαι τις τὸν πέλεκυν, οὐδεὶς ἂν τάμοι ἢ σχίσαιε ξύλα.

ὦ νεανία, εἰ μὴ δίκαιος ἔσῃ, οὐδέποτε ἔσῃ μακάριος.—Εἰ μὴ ἄδικος ἦν ὁ βασιλεύς, πολὺ μακαριώτερος ἂν ἦν.—Ἄν ἀθάνατος ἦ ἡ ψυχὴ, πάντες πλὴν τῶν κακῶν χαιρήσονται.—Ἄνευ πόνου οὐδεὶς ἂν ἦν μακάριος.—ὦ παῖ, εἰ σοφὸς εἶης, πάνυ ἂν εἶης εὐδαίμων.—ὦ ἄνθρωπε, εἰ μὴ σώφρων εἶης, οὐδέποτε σοι ἴλεως οὐδὲ εὖνους ἂν εἶῃ ὁ θεός.

II. *Render into Greek.*

The cattle flee when they see the wild beasts.—Whenever the shepherd saw (might see) the wolf, he pursued him.—We always used to sit by the river until we saw (*ἰδοίμεν*) the moon and the stars.—Nothing is more beautiful than the moon.—Nothing is brighter than the stars.—If the orator shall come to-day, I shall hear him.—If the philosopher should speak, I should hear him.—If these things were so, we should all rejoice (*πάντες ἂν ἐχαιρόμεν*).—If my daughter were absent, I should write letters to her.—If I should write letters, I should send them.—If nobody should speak, who would hear?—If the body were (*ἤν*) only a mouth, where were the ears?—If the soul is immortal, who does not rejoice?—If any one should say that the soul is not immortal, he would exceedingly err.

SEVENTY-SIXTH LESSON.

323. *The Optative Mode (continued).*

Pres.	<i>εἰμί, am,</i>	Opt.	<i>εἴην, should be.</i>
Fut.	<i>ἔσομαι,</i>	"	<i>ἐσοίμην, should be.</i>

Inflection of *εἴην*.

Sing.	<i>εἴην,</i>	<i>εἴης,</i>	<i>εἴη.</i>
Dual		<i>εἴητον,</i>	<i>εἴητην.</i>
Plur.	<i>εἴημεν,</i>	<i>εἴητε,</i>	<i>εἴησαν and εἴεν.</i>
	(<i>εἴμεν</i>)	(<i>εἴτε</i>)	
	<i>ἐσοίμην</i> like <i>ἀκουσοίμην.</i>		

βαίνω, I go.

	Ind.	Subj.	Opt.
2 Aor.	ἔβην,	—βῶ,	βαίην.
Sing.	βαίην,	βαίης,	βαίη.
Dual		βαίητον & βαῖτον,	βαιήτην & βαίτην.
Plur.	βαίημεν & βαῖμεν,	βαίητε & βαῖτε	βαῖεν (rarely βαίησαν).

324. *Optative of Contract Verbs.**ὁράω ὁρῶ, I see.*

	Ind.	Opt.
Pres.	ὁράω ὁρῶ,	ὁράοιμι ὁρῶμι.
Fut.	ὄψομαι,	ὄψοίμην.
2 Aor.	εἶδον,	ἴδοιμι.
Perf.	εἰώρακα,	εἰωράκοιμι.

ὁράοιμι ὁρῶμι is thus inflected :

SING.					
1	ὁράοιμι	ὁρῶμι	or	ὁραοίην	ὁρώην
2	ὁράοις	ὁρῶς		ὁραοίης	ὁρώης
3	ὁράοι	ὁρῶ		ὁραοίη	ὁρώη
DUAL.					
2	ὁράοιτον	ὁρῶτον		ὁραοίητον	ὁρώητον
3	ὁραοίτην	ὁρώτην		ὁραοιήτην	ὁρωήτην
PLUR.					
1	ὁράοιμεν	ὁρῶμεν		ὁραοίημεν	ὁρώημεν
2	ὁράοιτε	ὁρῶτε		ὁραοίητε	ὁρώητε
3	ὁράοιεν	ὁρῶεν		ὁράοιεν	ὁρῶεν

REM.—The form in *οἶν* is more common in the Sing., that in *οἶμι* in the Plur.

Note.—*ἔχῃ*, have, 2 Aor. *ἔσχον*, had. *σχῶ* Opt. *σχοίην*, *ης*, &c. (not *σχοῖμι*).

325. 2 Aor. *εἶπον*, *ες*, *ε*, &c. *I said* (more common in familiar discourse than *ἔλεξα*).

<i>εἶπεν ὅτι ἥξοι,</i>	he said that he should come.
<i>εἶπεν ὅτι ταῦτα οὕτως ἔχου,</i>	he said that this was so.
<i>εἶπεν ὅτι (ὡς) οὕτως εἶχεν,</i>	he said that it was so.

REM.—*εἶπεν ὅτι ἔχου*, implies only that he *said* that it was so, but does not imply the truth of the statement; *εἶπεν ὅτι εἶχεν* (Ind.) implies not only that he *said* that it was so, but that it *was* so.

326. (a) The Opt. with *ἄν* (omitting the protasis) is often used in an independent construction to make an assertion, more or less positive.

<i>τὴν ψυχὴν οὐδεὶς ἄν ὁρῶη,</i>	nobody can see the soul.
<i>ὁ κακὸς οὐδέποτε μακάριος ἄν εἴη,</i>	the bad can never be happy.
<i>λέγεις ὡς ὁ κακὸς οὐκ ἄν εὐδαίμων εἴη,</i>	you say that the bad cannot be prosperous.
<i>οὐκ ἄν ἀπέλθοιμι,</i>	I might not, may not = will not go away.

REM.—This usage springs from Attic politeness and moderation, which prefers a softened mode of making especially an unpleasant statement; as, *τοῦτο οὐκ ἂν γένοιτο*, *this might not, may not happen, for, this cannot, shall not happen.*

327. (b) The Opt. with *ἂν* is used as a mild form of the Imper.

λέγοις ἂν, you might speak = speak on.
ἀκούοις ἂν, you might hear = hear (if you please.)

328. (c) The Opt. *without ἂν*, in an independent construction, expresses *desire* (often with *εἰ*, *εἴθε*)—hence the name *Optative*.

<i>μακάριος εἴης,</i>	may you be happy.
<i>ὄλοιο,</i>	may you perish.
<i>μηδεὶς ὑμῶν κακὸς εἴη,</i>	may none of you be wicked.
<i>ἑώρακα ἃ μηδεὶς ἄλλος ἴδοι,</i>	I have seen what may no other one see.

☞ The pupil will distinguish carefully the constructions (a) and (c).

(a) <i>μακάριος ἂν εἴης,</i>	you may (might) be happy.
(c) <i>μακάριος εἴης,</i>	may you be happy.
(a) <i>οὐκ ἂν γένοιτο,</i>	it may not be (<i>become, take place</i>).

(c) μὴ γένοιτο,	let it not be.
(a) οὐδεὶς ἂν τοῦτο λέγοι,	no one can say this.
(c) μηδεὶς τοῦτο λέγοι,	may no one say this.

329. EXERCISES.

I. Render into English.

Οὐδεὶς μακάριος ἂν εἴη ἄνευ ἀρετῆς.—Οὐδεὶς σοφὸς ἂν εἴη ἄνευ πολλοῦ πόνου.—Εἰ μὴ σώφρων τις εἴη, οὐκ ἂν εἴη εὖνους αὐτῷ ὁ θεός.—Οὐδεὶς ἂν δις εἰς τὸν αὐτὸν ποταμὸν ἐμβαίη.—Ὁ πάλαι σοφὸς ἔλεγεν ὅτι οὐδεὶς δις ἂν ἐμβαίη εἰς τὸν αὐτὸν ποταμόν.—Τοῖς κακοῖς οὐποτ' ἂν εἴη ἰλέως ὁ θεός.—Οἱ κακοὶ οὐκ ἂν ἀλλήλοις εὖνοι εἶεν.—³Ω παῖ, πολὺ εὐδαιμονέστερος εἴης τοῦ πατρός.—Τὰ τῆς ἡμετέρας πόλεως (the affairs of our &c.) οὐχ οὕτω καλῶς ἔχει ὥς τὰ τῆς ὑμετέρας.—Ὁ βασιλεὺς εἶπεν ὥς τὸν ἄγγελον πέμψοι.—Ὁ ἄγγελος εἶπεν ὅτι πάντα τὰ ἐν τῇ πόλει εὖ ἂν ἔχοι.—Μηδεὶς ταῦτα λέξη —Εἰ ἡμῖν παρείη εἷς σοφός, πάντα ἂν εὖ ἔχοι.—³Ω γύναι, λέγοις ἂν.—³Ω γέρον, ἀεὶ εἴη σοι ἰλέως ὁ θεός.—Μηδεὶς μηδέποτε λέξη ὅτι πλείους εἰσὶ θεοὶ ἐνός (ἢ εἷς).—Οὐδεὶς πώποτε θεὸν ἂν ἴδοι.

II. *Render into Greek.*

If I were good, I should be happy.—If the rich (man) should be good, he would also be happy.—If we should always say the same things concerning the same things, it would be well.—None can see (ἄν ὁράῃ) the sun without eyes.—Nobody can say these things.—Who would see (τίς δώρα ἄν) all these things, unless he had eyes?—How would they hear all these words, if they should not have (εἰ μὴ ἔχοιεν) ears?—We hear voices with our (τοῖς) ears.—Let nobody say (μηδεὶς λέξῃ) these things.—May the maiden be happy.—May the daughter be happier than her (τῆς) mother.—The orator said that these words were false.—Plato used to say that the soul is immortal.—The philosophers say that the good can never be wretched.—The river was more deep than wide.—The men fled (ἔφευγον) until they came to (upon ἐπὶ) a deep river.

SEVENTY-SEVENTH LESSON.

330. *Optative of Contract Verbs (continued).*

φιλέω, φιλῶ, *I love.*

Ind.	Opt.
Pres. φιλέω φιλῶ	φιλέοιμι φιλοῖμι
Fut. φιλήσω	φιλήσοιμι
1 Aor. ἐφίλησα	φιλήσαιμι
Perf. πεφίληκα	πεφιλήκοιμι

Inflection of φιλέοιμι.

SING.			
1	φιλέοιμι	φιλοῖμι	or φιλεοίην φιλοίην
2	φιλέοις	φιλοῖς	φιλεοίης φιλοίης
3	φιλέοι	φιλοῖ	φιλεοίη φιλοίη
DUAL.			
2	φιλέοιτον	φιλοῖτον	φιλεοίητον φιλοίητον
3	φιλεοίτην	φιλοίτην	φιλεοιήτην φιλοιήτην
PLUR.			
1	φιλέοιμεν	φιλοῖμεν	φιλεοίημεν φιλοίημεν
2	φιλέοιτε	φιλοῖτε	φιλεοίητε φιλοίητε
3	φιλέοιεν	φιλοῖεν	φιλέοιεν φιλοῖεν

331. δηλόω, δηλῶ, *I show*.

Opt. δηλόοιμι, thus inflected and contracted :

SING.			
1	δηλόοιμι	δηλοῖμι	or δηλοοίην δηλοίην
2	δηλόοις	δηλοῖς	δηλοοίης δηλοίης
3	δηλόοι	δηλοῖ	δηλοοίη δηλοίη
DUAL.			
2	δηλόοιτον	δηλοῖτον	δηλοοίητον δηλοίητον
3	δηλοοίτην	δηλοίτην	δηλοοιήτην δηλοιήτην
PLUR.			
1	δηλόοιμεν	δηλοῖμεν	δηλοοίημεν δηλοίημεν
2	δηλόοιτε	δηλοῖτε	δηλοοίητε δηλοίητε
3	δηλόοιεν	δηλοῖεν	δηλόοιεν δηλοῖεν

332. ποίω ποιῶ, *I do, make.*

	Ind.	Subj.	Opt.
Pres.	ποιέω ποιῶ,	ποιέω ποιῶ,	ποιέοιμι ποιοῖμι.
Imperf.	ἐποίεον ἐποίουν,		
Fut.	ποιήσω,		ποιήσοιμι.
1 Aor.	ἐποίησα,	ποιήσω,	ποιήσαιμι.
Perf.	πεποίηκα,	πεποίηκω,	πεποίηκοιμι.
Pluperf.	ἐπεποίηκεν.		

εἰ ταῦτα ποιεῖς, ἁμαρτάνεις,	if you do this, you err.
εἰ ταῦτα ποιήσεις, ἁμάρτοις ἂν,	if you should do this, you would err.
ταῦτα οὐκ ἂν ποιοίης,	this you cannot do.

333. ἄξιος, ᾧ, ον, } *worthy, worth.*
 τὸ δῶρον, ον, } *the gift.*
 ἡ δωρεά, ᾧς,

δωρεῶν μεγάλων ἄξιος εἶ,	you are worthy of great gifts.
ἐπὶ μειζόνων τούτων δωρέων ἄξιος,	worthy of still greater gifts than these.
πολλῶν χρημάτων ἄξιος,	worth much money.
πολλοῦ ἄξιος,	worthy of much = valuable.
ὁ ἀνὴρ πλείστου ἀξίος ἐστίν,	the man is exceedingly valuable (worth very much).
ἐλάττονος, οὐδενὸς ἄξιος,	worth less, worth nothing.

The relative ὅς, ὅστις, stands with the Opt. of the past tenses (like ὅς ἂν, ὅστις ἂν with the Subj.) to indicate *repeated* action.

ἔπεμπεν ἃ ἔχοι,

he used to send what he had
(what he might have).

οὐστίνας δικαίους ὁρῶν, ἐφίλει,

whomsoever he might see just,
he loved.

So also εἰ, with or without ἄν in the *apodosis*.

εἴ τινα ὁρῶν, ἔπαιεν (ἄν).

if he might see any one, he
would strike him.

334. EXERCISES.

I. Render into English.

ὦ παῖ, πάντα σώφρων εἶης.—Ὅστις τοιοῦτος εἶη οἷος σύ, μακάριος ἂν εἶη.—Οὐδὲν ἡδιόν ἐστι τῆς ἀρετῆς.—Εἰ ὁ παῖς τὸν πατέρα φιλοίη, καὶ ἐκεῖνον φιλοίη ἂν ὁ πατήρ.—Εἰ λάμποι ὁ ἥλιος, πάντα ἂν ἡμῖν δηλοίη.—Ὅντινα κακὸν εὖροι ὁ βασιλεύς, ἔπαιεν ἄν.—Ὅντινα ἀγαθὸν νεανίαν ἴδοι Σωκράτης, τοῦτον πάννυ ἐφίλει.—Τούτους τοὺς λόγους ἀληθεῖς λέγεις.—ὦ ξένε, εἰ ταῦτα ποιεῖς, ἁμαρτάνεις.—Τί ποιεῖ ὁ ἐργάτης ;—Σφύρας καὶ σφαίρας ποιεῖ.—Εἰ ἐγὼ ταῦτα ἐποίησα, ὥς μάλιστα ἂν ἥμαρτον.—Τίς τοσούτου δώρου ἄξιός ἐστιν ;—Ὁ ἀγαθὸς ῥήτωρ τούτων, καὶ ἐπὶ μειζόνων δώρων ἄξιός ἐστιν.—Ἡ ἐμὴ οἰκία οὐ τοσούτου ἀργυρίου ἀξία ἐστὶν ὥς ἡ τοῦ ἐμπόρου.—Ἡ τούτου οἰκία ἐπὶ ἐλάττονος ἀξία ἐστὶ τῆς ἐμῆς.—Ἡ κόρη πολλὰς πλείστου ἀξίας δωρεὰς ἐν ταῖς χερσὶν ἔχει.

II. *Render into Greek.*

Who is worthy?—Nobody is worthy of these gifts.—This gift is not so great as that.—The gifts which the orator has are greater than mine.—The boy loves his father.—If this young man should love virtue, he would be happy.—If the moon should shine, she would show all things.—Wine shows the mind of man.—How much money is the cloak worth?—It is worth much gold.—If I should sell this cup, I should sell it for a great price.—None but a good man can be happy.—If I should do this, I should not err.—Whatever cloak or hat the thief might see, he would steal it.—He has come that he may steal.—He came by night that he might steal.—Thieves frequently steal by night.

SEVENTY-EIGHTH LESSON.

335. γίγνομαι, *I become, take place, happen.*

	Ind.	Subj.	Opt.
Pres.	γίγνομαι,	γίγνομαι,	γίγνοίμην.
Imperf.	ἐγίγνομην,		
Fut.	γενήσομαι,		γενησοίμην.
2 Aor.	ἐγενόμην,	γένομαι,	γενοίμην.
Perf.	γέγονα,	γεγόνω,	γεγόνοιμι
Pluperf.	ἐγεγόνειν.		

μετὰ ταῦτα τί ἐγένετο ;
 μὴ ταῦτα γένοιτο,
 ταῦτα οὐκ ἂν γένοιτο,

after this what happened ?
 may not this happen.
 this could not, cannot happen.

336. γέ, *at least, certainly* (enclitic).

ἐγώ γε,	I at least.
τοῦτό γε,	this at least.
κατά γε τοῦτο,	at least according to this.

337. θνητός, ή, όν, *mortal*.

ὅμοιος, α, ον, *similar, like*.

ὁ ὕπνος, ου, *the sleep, sleep*.

ὁ λύχνος, ου, *the lamp*.

ὁ θάνατος, ου, *the death, death*.

ὁ ὕπνος πολλὰ θανάτῳ ὅμοιος,	sleep is in many things like death. similar, like to the father. similar in nothing else.
τῷ πατρὶ ὅμοιος,	
οὐδὲν ἄλλο ὅμοιος,	
οὐδὲν τῶν ἄλλων ὅμοιος,	

REM.—ὅμοιος, *like*, is constructed with the Dat.

ἄπτω, *I light, kindle* (primarily, *fasten, touch*).

Ind.	ἄπτω,	ἤπτον,	ἄψω,	ἤψα,	ἤφα,	ἤφειν.
Sup.	ἄπτω,			ἄψω,	ἤφω.	
Opt.	ἄπτοιμι,		ἄψοιμι,	ἄψαιμι,	ἤφοιμι.	

ὁ ὀφθαλμὸς λύχνος ἐστὶ τοῦ σώματος,	the eye is the lamp of the body.
ὁ φιλόσοφος λύχνον ἡμέρας ἤψεν,	the philosopher lighted a lamp by day.
ἵνα ἄνθρωπον ζητοίη,	that he might seek a man.
οὐδὲ ἓνα εὔρεν,	he did not find even one.

338. τὸ τεῖχος, *the wall*.

SING.	DUAL.	PLUR.
N. τεῖχος G. τείχεος τείχους D. τείχεϊ τείχει A. τεῖχος V. τεῖχος	N. A. V. τείχες τείχη G. D. τειχέοιν τειχοῖν	N. τείχεα τείχη G. τειχέων τειχῶν D. τείχεσι(ν) A. τείχεα τείχη V. τείχεα τείχη

So, τὸ ὄρος, *the mountain*.
τὸ ἄνθος, *the flower*.
τὸ χεῖλος, *the lip*.

339. EXERCISES.

I. *Render into English.*

Ταῦτα οὐκ ἂν γένοιτο.—Ὁ θάνατος οὐποτε
ἂν ζωὴ γένοιτο ὅμοιος.—Ὁ Πλάτων λέγει ὅτι ὁ
θάνατος ἐκ ζωῆς γίνεται (becomes, springs) καὶ
ἐκ θανάτου ἢ ζωῇ.—Ὁ ὕπνος ἀδελφός ἐστι τοῦ
θανάτου.—Οὐδὲν ὁ κακὸς τῷ ἀγαθῷ γένοιτ' ἂν
ὅμοιος.—Ὡ παῖ, μηδέποτε μηδὲν τοῖς κακοῖς
γένῃ (become) ὅμοιος.—Οὐδ' εἰ πλούσιος γένοιτο

ὁ κακός, διὰ τοῦτο μακάριος ἂν εἴη.—Ἡ τοῦ ἀγα-
 θοῦ ψυχὴ οὐδὲν τῇ τοῦ κακοῦ ὁμοία.—ὦ νεανία,
 εἰς σώφρων καὶ σοφὸς γένη, ὃ θεὸς σοι εὖνους
 ἔσται.—Οἱ ἀγαθοὶ ἄνδρες πολλὰ ὁμοιοὶ εἰσι τῷ
 θεῷ.—Ἡ κόρη λύχνον ἤψεν.—Φιλόσοφος τις λύ-
 χνον ἡμέρας ἤψε, καὶ εἶπεν ὅτι ἄνθρωπον ζητοίη.
 —Τί ποτε ἤψεν ὁ φιλόσοφος τὸν λύχνον;—Ἰνα
 ἄνθρωπον εὕροι.—Πότερον ἄνθρωπον εὕρεν, ἢ
 οὐ;—Οὐδὲ ἓνα εὕρεν.—ὦ θυγάτερ μὴ τοῦτον
 τὸν λύχνον ἄψης.—Εἰ ἐσπέρα γένοιτο, εὐθὺς (im-
 mediately) τὸν λύχνον ἂν ἄψαιμεν.—Ὅτε ἤξει ἡ
 νύξ, τοὺς λύχνους ἄψομεν.—Τὸ μὲν σῶμα θνη-
 τόν, ἡ δὲ ψυχὴ ἀθάνατος.—Τὰ τῆς πόλεως τεῖχη
 ὑψηλά ἐστιν.—Τὸ ῥόδον κάλλιστόν ἐστιν ἄνθος.—
 Ἐν τοῖς ὄρεσι πολλὰ ἐστὶ καλὰ ἄνθη.—Λέγουσιν
 ὅτι μέλισσαι ἐπὶ τῶν Πλάτωνος χειλῶν ἐκά-
 θηντο.

II. *Render into Greek.*

The walls of the city.—The walls of this city are
 higher than those of the one on (τῶν τῆς ἐπὶ) the moun-
 tain.—The city on the mountains is smaller than the
 one in the plain.—The horseman went up on to the
 walls.—The king will descend into the plain.—The rose
 is a most beautiful flower.—No flower is so beautiful as
 the rose.—A serpent lies among these flowers.—I lighted
 a lamp.—The moon is the lamp of night.—The sun is
 the eye of day.—The soul at least is immortal.—Nothing

is mortal except the body.—The scholar is similar to the teacher.—The good are similar to the gods.—The sleep of the laborer is sweet.—Sleep is similar to death.—If the philosopher should light a lamp, he would find a man.—If he had lighted a lamp, he would have found many men.—If he shall search until evening, he will find many things (πολλά).

SEVENTY-NINTH LESSON.

340. *The Imperative Mode.*

The Imper. has chiefly *two* tenses, the Pres. and Aor. (rarely a Perf. except when the Perf. has a present meaning.)

The Act. Pres. 2 Aor. and Perf. (when used) end in *ε*; the 1 Aor. ends in *ον*.

γράφω, *I write.*

Pres. γράφε, *write, be writing, go to writing.*
1 Aor. γράψον, *write.*

Thus inflected :

Pres. Sing.	γράφε,	γραφέτω.
Dual.	γράφετον,	γραφέτων.
Plur.	γράφετε,	γραφέτωσαν.
1 Aor. Sing.	γράψον,	γραψάτω.
Dual.	γράψατον,	γραψάτων.
Plur.	γράψατε,	γραψάτωσαν.

	Ind.	Imper.
Pres.	λαμβάνω,	λάμβανε.
2 Aor.	ἔλαβον,	λαβέ.
Pres.	πίπτω,	πίπτε.
2 Aor.	ἔπασον,	πέσε.
Pres.	εὐρίσκω,	εὐρίσκει.
2 Aor.	εὐρον,	εὐρέ.
2 Aor.	εἶπον, said,	εἶπέ.
Pres.	ἔρχομαι,	(ἵθι from εἶμι, shall go.)
2 Aor.	ἦλθον,	ἔλθέ.

341. Inflection of ἵθι go (irregular).

Sing.	ἵθι,	ἵτω.
Dual.	ἵτον,	ἵτων.
Plur.	ἴτε,	ἵτωσαν or ἰόντων.

Inflection of ἴσθι be from εἶμι am.

Sing.	ἴσθι,	ἔστω.
Dual.	ἔστον,	ἔστων.
Plur.	ἔστε,	ἔτωσαν and ἔστων.

βῆθι go, 2 Aor. from βαίνω (Ind. 2 Aor. ἔβην).

Sing.	βῆθι,	βήτω.
Dual.	βῆτον,	βήτων.
Plur.	βῆτε,	βήτωσαν and βάντων.

REM.—The pupil will now be able to form any regular Imper. from its corresponding Ind. tense, thus from σχίζ-ω, σχίζ-ε; ἔ-σχισ-α, σχίσ-ον;

Pres.	ἔσθί-ω,	ἔσθι-ε.
2 Aor.	ἔ-φᾶγ-ον,	φάγ-ε.
Pres.	πίν-ω,	πίν-ε.
2 Aor.	ἔ-πῖ-ον,	πῖ-θι (irreg. for πῖς).

342. Middle or Pass. Imper.

Pres.	γίγνομαι,	Imper.	γίγνου.
2 Aor.	ἐγενόμην,	"	γενοῦ.

Thus inflected :

Sing.	γενοῦ,	γενέσθω.
Dual.	γενέσθον,	γενέσθων.
Plur.	γενέσθε,	γενέσθωσαν.

343. REM. 1. *Accent.*—ἐλθέ, *come*, εὔρε, *find*, λαβέ, *take*. εἰπέ, *say*, ἰδέ, *see*, are accented contrary to the rule. on the *ultimate*. But the compounds are regular, as εἵσειλθε, *enter*, ἀπόλαβε, *receive*. Also the 2 Aor. Mid. Imper. is circumflexed on the ultimate. See γενοῦ, γενέσθον.

REM. 2.—Distinguish *through all the Modes*, between the *continued* or *relative* meaning of the Pres. and the *momentary* or *absolute* meaning of the Aor.; thus,

λέγε, *speak on, keep speaking, go to speaking*.

λέξον, *speak*.

μὴ λέγε, *do not keep speaking, do not speak (habitually)*.

μὴ λέξης, (not λέξον) *do not speak (in a given case)*.

μὴ κλέπτε, *do not steal (i. e. do not be in the habit of stealing)*.

μὴ κλέψης, *do not steal (in a given case)*.

μηδέποτε μὴδὲν κλέψης, *never steal any thing*.

Hence, general precepts for the conduct of life take the Pres. ; as,

ζήτει τὰ βελτίω,	seek the things which are better.
φίλει τοὺς γονεῖς,	love your parents.
εὖ ποίει πάντας,	do good to all men.

εὖ ποιῶ, *I do good to, benefit.*

πάντας μὲν εὖ ποίει, μάλιστα	render kindness to all indeed,
δὲ τοὺς ἀγαθοὺς,	but especially to the good.
ὁ θεὸς πάντας εὖ ποιᾷ,	God does good to all.

344. EXERCISES.

I. Render into English.

ὦ ἄγγελε, λαβὲ ταύτην τὴν ἐπιστολήν.—Λαβὲ τὴν ἐπιστολήν ἣν ἔπεμψε δεῦρο ὁ βασιλεὺς.—ὦ υἱέ, γράψον ἐπιστολήν παρὰ τὸν ἀγαθὸν ξένον.—Τοὺς ἀνθρώπους πάντας μὲν φίλει, μάλιστα δὲ τοὺς ἀγαθοὺς.—ὦ ξένε, εἰσελθε εἰς τὴν ἡμετέραν οἰκίαν.—ὦ φιλόσοφε, αἰεὶ τὰ αὐτὰ λέγε περὶ τῶν αὐτῶν.—Μηδέποτε λέξης ὥς ἡ ψυχὴ οὐκ ἀθάνατός ἐστιν.—ὦ ἀδελφή, δεῦρο πρόσελθε, ἵνα τὴν σελήνην ἴδῃς.—Ἀψάτω τις τὸν λύχνον.—Ἐπειδὴν γένηται ἡ νύξ, τοὺς λύχνους ὥς τάχιστα ἄψατε,

καὶ ξύλα ἐπὶ τὸ πῦρ ῥίψατε.—Ἀεὶ τὸ μὲν ἀγαθὸν φίλει, τὰ δὲ βελτίω ζήτει.—Μηδέποτε μηδὲν κακὸν μήτε ποιήσης, μήτε λέξης.—Ὁ θεὸς πάντας ἀεὶ εὖ ποίει.—Μηδεὶς λέξη ὥς οἱ ἄδικοι εὐδαίμονες εἰσιν.—Ἡ εὐδαιμονία οὐκ ἐκ πλούτου γίγνεται, ἀλλ' ἐξ ἀρετῆς.—Σοφὸς γενοῦ.—Ὅς ἂν σώφρων γένηται, τοῦτον πάντες φιλήσουσιν.—Σχισάτω τις ξύλα.—Τοὺς λύχνους ἀπτομεν ἵνα ὁ μὲν παῖς τὴν σφαιρίαν, ὁ δὲ φιλόσοφος ἄνθρωπον ζητῇ.

II. *Render into Greek.*

Always be wise.—Remain with (παρά) us, until the messenger shall (have) come (ἕως ἂν ἔλθῃ).—Boy, run quickly into the corner of the garden.—Do not steal (habitually).—Let nobody steal (κλέψῃ) this axe.—O maiden, hear the sweet voices of the birds.—Always hear and pursue that which is good.—Never pursue any thing (μηδέποτε διώξης μηδὲν) evil.—Always do good to your (τούς) friends.—Do good to all indeed, but especially to your friends.—Love your brothers and your sisters.—Love your parents.—Say nothing evil concerning any one (μηδὲν λέξης κακὸν περὶ μηδενός).—To the good life indeed is sweet, but death is still sweeter.—Boy, become in all things like your father.—Let the scholar become as much as possible like (ὥς ὁμοιότατος γενέσθω) his teacher.—Nothing is sweeter than a good friend.

EIGHTIETH LESSON.

345. *The Imperative Mode (continued).*

It has been mentioned (Lesson LXXI.) that in negative commands when the Aor. is required the Subj. is used instead of the Imper.

μὴ κλέψῃς,	do not steal.
μηδεὶς εἰσέλθῃ,	let nobody enter.
μηδὲν αἰσχρὸν ποιήσῃς,	do nothing base.
ἄκουσόν μου,	hear me.
μὴ τούτου ἀκούσῃς,	do not hear this man.

346. *Imper. of Contract Verbs.*

ὁράω, ὁρῶ, *I see.* Imper. ὄραε, ὄρᾱ.

Sing.	2 ὄραε,	ὄρᾱ,	3 ὁράέτω,	ὁράτω.
Dual.	2 ὁράετον,	ὄρᾱτον,	3 ὁράέτων,	ὁράτων.
Plur.	2 ὁράετε,	ὄρᾱτε,	3 ὁράέτωσαν,	ὁράτωσαν, or
			ὁραόντων,	ὁρώντων.
2 Aor.	εἶδον, <i>saw,</i> ἰδέ, <i>see.</i>			

347. φιλέω, φιλῶ, *I love.* Imper. φίλε, φίλει.

Sing.	2 φίλε,	φίλει,	3 φιλεέτω,	φιλείτω.
Dual.	2 φιλέετον,	φιλεῖτον,	3 φιλεέτων,	φιλείτων.
Plur.	2 φιλέετε,	φιλεῖτε,	3 φιλεέτωσαν,	φιλείτωσαν, or
			φιλεόντων,	φιλούντων.
1 Aor.	ἐφίλησα, Imper. φίλησον.			
	So, ζήτη, ποίει, ζήτησον, ποιήσον.			

348. δηλόω, δηλῶ, *show*. Impe. δήλος, δήλου.

Sing.	2	δήλος, δήλου,	3	δηλοέτω, δηλούτω.
Dual.	2	δηλόετον, δηλοῦτον,	3	δηλοέτων, δηλούτων.
Plur.	2	δηλόετε, δηλοῦτε,	3	δηλοέτωσαν, δηλούτωσαν, or δηλοόντων, δηλούντων.
1 Aor.		ἐδήλωσα,	Imper.	δήλωσον.

κακῶς ποίῳ, *I do evil to.*
 τὸ ἔργον, *on, the work, deed.*
 αἰσχρός, ἄ, ὄν, *ugly, base, shameful.*
 βέβαιος, α, *on, permanent, stable.*

κακῶς τινα ποίῳ,
 μὴ ποίει αἰσχρὰ ἔργα,
 μηδέποτε μηδὲν αἰσχρὸν ποιή-
 σης,
 οὐδένα κακὸν ποίῳ.

I do evil to some one.
 do not do base deeds.
 never do any thing shameful.
 I do evil to nobody.

349. *Rule.*—Verbs of *doing well or ill* govern the Acc. both of the person and the thing; as,

εὖ, κακῶς ποίῳ τινα,
 ἀγαθὰ ποίῳ τὸν φίλον,

I do good or evil to some one.
 I do good to my friend.

τιμᾶω, τιμῶ, *I honor.*

	Ind.	Subj.	Opt.	Imper.
Pres.	τιμ-άω, ᾧ,	τιμ-αω, ᾧ,	τιμ-άοιμι, ᾧμι,	τίμ-ᾶε, ᾶ.
Imperf.	ἐτίμ-αον, ων,			
Fut.	τιμήσω,		τιμήσοιμι.	
1 Aor.	ἐτίμησα,	τιμήσω,	τιμήσαιμί,	τίμησον.
Perf.	τετίμηκα,	τετιμήκω,	τετιμήκοιμι,	(τετίμηκε).
Pluperf.	ἐτετιμήκειν.			

350. ὁ, ἡ κύων, *the dog*.

SING.	DUAL.	PLUR.
N. κύων	N. A. V. κύνε G. D. κυνοῖν	N. κύνες
G. κυνός		G. κυνῶν
D. κυνί		D. κυσί(ν)
A. κύνα		A. κύνας
V. κύον		V. κύνες

ὁ δεσπότης, ου, *the master, lord*.

ὁ οἰκέτης, ου, *the servant (house-servant)*.

351. EXERCISES.

I. *Render into English.*

Δεσπόται καὶ οἰκέται.—Ὁ ἀγαθὸς οἰκέτης τὸν δεσπότην τιμᾷ.—Ὁ κύων τὸν δεσπότην φιλεῖ τε καὶ τιμᾷ.—Μηδένα μηδαμῶς (in no way) κακὸν ποιήσης.—Οἱ κακοὶ ἀεὶ ἀλλήλους κακῶς ποιοῦσιν.—Ὁ ἄδικος πάντας μὲν κακῶς ποιεῖ, μάλιστα δὲ ἑαυτόν.—Μηδέποτε μηδὲν αἰσχρὸν μήτε ποιήσης μήτε λέξης.—Ἀεὶ ποίει καλὰ ἔργα.—Μὴ αἰσχρὰ ἔργα ποίει.—Ἀεὶ τιμᾷτε, ὦ νεανίαί, τοὺς ἀγαθοὺς.—Οἱ σῶφρονες νεανίαί γέροντας ἀεὶ τιμᾷσιν.—Μὴ μόνον τοὺς ἀγαθοὺς εὖ ποίει, ἀλλὰ καὶ τοὺς κακοὺς.—Ὁ πατὴρ ἡμῶν ὁ ἐν τῷ

οὐρανῷ οὐ μόνον τοὺς ἀγαθοὺς εὖ ποιεῖ, ἀλλὰ καὶ τοὺς κακοὺς.—Ἡ ἀρετὴ μονὴ βεβαία ἐστίν.—Οὐδὲν βέβαιον πλὴν ἀρετῆς.—Ἡ ἀρετὴ πηγὴ εὐδαιμονίας ἐστίν.—Τὸν μὲν θεὸν μάλιστα τίμα, μετ' ἐκεῖνον δέ, τοὺς βελτίστους ἀνθρώπους.

Γέρων τις παῖδα κακὸν εὔρεν ἔν τινι τῶν μηλεῶν.—Ὁ παῖς μῆλα ἔκλεπτεν.—Τοῦτο κακὸν ἦν ἔργον.—Τί εἶπεν αὐτῷ ὁ γέρων;—Παῖ, εἶπεν, ὥς τάχιστα (instantly) κατέβηθι ἀπὸ τούτου τοῦ δένδρου.—Πότερα κατέβη ὁ παῖς, ἢ οὐ;—Ναί, ὥς τάχιστα κατέβη.

II. *Render into Greek.*

Boy, light the lamps.—Throw (ρίψον) a stick of wood on to the fire.—Take the golden cup from the table.—Where lies the dog?—He lies either under the table, or on the seat.—The good dog will always honor his master.—The dog bites the colt with his teeth.—The base will always pursue base things.—Young man, neither hear (μήτε ἄκουε) nor speak base words.—Do not do base deeds.—Nothing except virtue is honorable (καλόν) and permanent.—Always honor your father and mother.—Honor the king.—Love and honor that which is good.—Love the good.—Pursue (δίωκε μὲν) that which is good, shun what is evil.—Send this letter.—Do not send the letter before I come (πρὶν ἂν ἔλθω).—Hunter, collect all the wild beasts into one place.

EIGHTY-FIRST LESSON.

352. οἶδᾶ, *I know* (irregular).

Ind.

Sing.	οἶδα,	οἶσθα,	οἶδᾶ(ν).
Dual.		ἴστον,	ἴστον.
Plur.	ἴσμεν,	ἴστε,	ἴσᾱσι(ν).

Subj.

εἰδῶ,	ῆς,	ῆ, &c.
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Opt.

εἰδείην,	ης,	η, &c.
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Imper.

S. ἴσθι, ἴστω. D. ἴστον, ἴστων. Pl. ἴστε, ἴστωσαν.

ἴσθι (εἰμί αἱ) σοφός,	be wise.
ἴσθι (οἶδα) ταῦτα,	know these things.
ἴσθι σεαυτόν,	know thyself.

REM.—More commonly γινῶθι σεαυτόν, *know thyself*, from
 γιγνώσκω, *have in mind, think, judge, know*.

353. Construction of the Rel. ὅς, οἷος.

The cities which I have,	{ αἱ πόλεις αἷς ἔχω.
	{ αἷς ἔχω πόλεις.
From the cities which I have,	{ ἀπὸ τῶν πόλεων αἷς ἔχω.
	{ ἀπὸ τῶν πόλεων ὧν ἔχω.
	{ ἀφ' ὧν ἔχω πόλεις.

In the cities which I see,	{ ἐν ταῖς πόλεσιν ἃς ὁρῶ.
	{ ἐν ταῖς πόλεσιν αἷς ὁρῶ.
	{ ἐν αἷς ὁρῶ πόλεσιν.
In such cities as I have,	{ ἐν τοιαύταις πόλεσιν οἷαις ἔχω.
	{ ἐν οἷαις ἔχω πόλεσιν.

REM.—The Rel. is thus often *assimilated* in case to its antecedent (Gen. or Dat.) ; ἀπὸ τῶν πόλεων ἧν ἔχω, &c.

354. Conversely the antecedent is often assimilated in case to the Rel. and placed after the Rel.

This is the man whom you	{ οὗτός ἐστιν ὃν εἶδες ἄνδρα.
saw.	{ ὃν εἶδες ἄνδρα, οὗτός ἐστιν.

355. For the sake of *emphasis* the Rel. and Demonst. clauses frequently change place, the Rel. preceding ; as,

ἃ οὐκ ἂν ποιοίην, τοῦτο οὐκ	what I should not do, this I
ἂν λέγοιμι,	should not speak of.
ὃν ἂν ὁρῶ ἀγαθόν, τοῦτον	whomsoever I see good, this
φιλῶ,	man I love.

ὁ Παρνασσός, οὔ, *Parnassus*.

ἡ μουσα, ης, *the muse*.

ἡ ἡδονή, ἧς, *pleasure (from ἡδύς).*

ἡ κακία, ας, *evil, vice*.

356. EXERCISES.

I. *Render into English.*

Ὁ Παρνασσὸς ἦν ὑψηλὸν ὄρος ἐν Ἑλλάδι.—Τὸ ὄρος ὃ Παρνασσὸς ἦν ἔδρα τῶν Μουσῶν.—Αἱ ἐννέα Μοῦσαι πάσαι Παρνασσὸν ὥκουν.—Οἱ Ἕλληνες αἰεὶ ἐτίμων τὰς Μούσας.—Ὁ πλοῦτος ἄνευ ἀρετῆς οὐδὲν ἔχει τῆς ἡδονῆς.—Οὐκ ἐκ κακίας γίγνεται ἡ ἡδονή, ἀλλ' ἐξ ἀρετῆς.—Ἡ ἀρετὴ μόνη βεβαίαν ἔχει ἡδονήν.—Τοῦτο πάντες ἴσμεν.—Τίμα τὸν βασιλέα.—Ἐκαστος οἰκέτης τὸν δεσπότην τιμάτω.—Πάντες οἱ ἄνθρωποι αἰεὶ τὸν μόνον θεὸν τιμώντων.—Τίς οὐκ οἶδεν ὅτι ὁ δίκαιος μεγίστων δωρεῶν ἄξιός ἐστιν;—Ὁ μέγας διδάσκαλος εἴρηκεν ὡς ὁ μαθητὴς οὐ μείζων ἐστὶ τοῦ διδασκάλου, οὐδὲ ὁ οἰκέτης τοῦ δεσπότης.—Εὖ ἴσθι (know well, be assured) ὅτι ταῦτα πάντα ἀληθῆ ἐστιν.—Ὁ ῥήτωρ λέγει περὶ τῶν πόλεων ὧν σὺ ἔχεις.—Ὁ βασιλεὺς χαίρει αἰς ἔχει πόλειςιν.—Ἄ ἂν καλὰ ἦ, ταῦτα αἰεὶ ποίει.—Τίς πάντων ἑαυτὸν γινώσκει;—ὦ νεανία, γνῶθι σεαυτόν.

II. *Render into Greek.*

I knew these things.—Who does not know that Socrates was a great philosopher?—Who of all (men) does not know that the pleasure of vice is short (βραχεῖα)?—(We) all know that virtue is immortal.—The Muses used

to sing on Parnassus.—The Muses were nine beautiful virgins.—The pleasure of virtue alone is permanent.—Be assured (εἰ ἴσθι) that the Moon is much larger than the Earth.—The Sun is much larger than the moon.—Nothing is so sweet to the laborer as sleep.—Even (καί) death is sweet to the good (man).—Sleep is the brother of death.—Love your brother.—Honor your parents.—Always seek what is good (τὸ ἀγαθόν) and shun evil.—Never say any thing base.—Nothing is blacker than the tongue of the flatterer.—Who stole these apples?—The thief came that he might steal the figs and the cherries.

EIGHTY-SECOND LESSON.

357. *The Infinitive Mode.*

The Infinitive has four tenses, the *Pres. Fut. Aor.* and *Perf.*

The usual ending of the *Pres.* and *Fut. Infin. Act.* is *ειν*.

The 2 *Aor. Act.* and the *Fut.* of Liquid verbs, *ειν*.

The *Perf. Act.* ends in *έναι*.

The 1 *Aor. Act.* ends in *αι*.

The regular *Pass.* and *Mid.* ending is *σθαι*, 2 *Aor. Mid.* *ίσθαι*.

358. γράφω, *write*.

	Ind.	Inf.
Pres.	γράφ-ω,	γράφ-ειν, <i>to be writing, to write (habitually).</i>
Fut.	γράψ-ω,	γράψ-ειν, <i>to be going to write.</i>
1 Aor.	ἔ-γραψα,	γράψαι, <i>to write.</i>
Perf.	γέγραφα,	γεγραφ-έναι, <i>to have written.</i>

πίπτω, *fall*.

Pres.	πίπτ-ω,	πίπτ-ειν, <i>to be falling, to fall.</i>
Fut.	πес-οῦμαι,	πес-εῖσθαι, <i>to be about to fall.</i>
2 Aor.	ἔ-πес-ογ,	πесεῖν, <i>to fall.</i>
Perf.	πέπτωκ-α,	πεπτωκ-έναι, <i>to have fallen.</i>

ὁράω ὁρῶ, *see*.

Pres.	ὁράω ὁρῶ,	ὁράειν (contr. ὁρᾶν), <i>to be seeing, to see.</i>
Fut.	ὄψομαι,	ὄψεσθαι, <i>to be going to see.</i>
2 Aor.	εἶδον,	ἰδεῖν, <i>to see.</i>
Perf.	εἶώρακα,	έωρακέμαι, <i>to have seen.</i>

ἔρχομαι, *come*.

Pres.	ἔρχομαι,	(ἵέναι instead of ἔρχεσθαι).
Fut.	(ἥξω, εἶμι,	ἥξειν).
2 Aor.	ἦλθον (ἦκον),	ἔλθεῖν (ἦκειν).
Perf.	ἔληλυθα,	ἔληλυθέμαι.

γίγνομαι, *become*.

Pres.	γίγνομαι,	γίγνεσθαι.
Fut.	γενήσομαι,	γενήσεσθαι.
2 Aor.	ἐγενόμην,	γενέσθαι.
Perf.	γέγονα,	γεγονέναι.

μένω, *remain*.

Pres.	μένω,	μένειν.
Fut.	μενῶ,	μενεῖν.
1 Aor.	ἔμεινα,	μεῖναι.
Perf.	μεμύνηκα,	μεμενηκέμαι.

ἀκούω, hear.

Pres.	ἀκούω,	ἀκούειν.
Fut.	ἀκούσομαι,	ἀκούσεσθαι.
1 Aor.	ἤκουσα,	ἀκοῦσαι.
Perf.	ἀκήκοα,	ἀκηκοέναι.

So the pupil will be able to form any tenses of the Inf. from their corresponding Ind.

359. Accents.—The accent of verbs generally stands as far as possible from the ultimate ; but except in the *Inf.* the following :

1. The Perf. Infin. Act. in *έναι* as *γεγραμέναι*, and all Infin. in *έναι*, as *ιέναι*.
2. The 1 Aor. Act. always accented on the penult, *ἀκοῦσαι*, *γελάσαι*.
3. The 2 Aor. Act. circumflexed on the ultimate, as *πασεῖν*, *ἐλθεῖν*.
4. The 2 Aor. Mid. is accented on the penult, as *γενέσθαι*.
5. The Fut. of Liquid verbs is only an *apparent* exception, *μενῶ*, *μενεῖν*, *δραμεῖσθαι* being contracted from *μενέω*, *μενέειν*, *δραμέεσθαι*.

360. φιλέω φιλῶ, love.

Infin. Pres.	Fut.	1 Aor.	Perf.
φιλέειν φιλεῖν,	φιλήσειν,	φιλήσαι,	πεφιληκέναι.
δηλόω δηλῶ, show.			
δηλόειν δηλοῦν,	δηλώσειν,	δηλώσαι,	δεδηλωκέναι.

εἰμί, am, Infin. Pres. *εἶναι*, *to be*, Fut. *ἔσεσθαι*, *to be going to be*.
οἶδα, know, Infin. *εἰδέναι*, *to know*.
εἶπον, said, Infin. *εἰπεῖν*, *to say, speak*.

δύνᾱμαι, *I am able.*

βούλομαι, *I wish.*

κελεύω, *I direct, command.*

βούλομαι λέγειν,
τί κελεύεις με ποιεῖν ;
ἄξιός ἐστι ταῦτα λαβεῖν,

ὕδωρ ἡδύ ἐστι πιεῖν,

I wish to speak.

what do you direct me to do.

you are worthy to receive these things.

water is sweet to drink.

361. EXERCISES.

I. *Render into English.*

Τίς βούλεται λέγειν ;—Οἱ ῥήτορες ἀεὶ λέγειν φιλοῦσιν.—Οἱ παῖδες παίζειν φιλοῦσιν ἐπὶ τῷ ποταμῷ.—Οἱ θηρευταὶ βούλονται πρῶτον μὲν ἐπὶ θήραν ἐξιέναι, ὕστερον δὲ τὰς τῶν ὀρνίθων φωνὰς ἀκούειν.—Ὁ πατὴρ τὴν θυγατέρα κελεύει τὸν λύχνον ἄψαι.—Μὴ βούλου μηδὲν αἰσχρὸν ποιῆσαι.—Ὁ ἀγαθὸς οὐ δύναται οὐδένα κακῶς ποιῆσαι.—Εἰ ὁ δεσπότης ἐκέλευσε τὸν οἰκέτην ξύλα σχίσαι, ἐποίησεν ἄν.—Ἡδύ ἐστι (it is pleasant) ὁρᾶν τὸν ἥλιον.—Ὁ δίκαιος ἄξιός ἐστι μεγίστας δωρέας λαβεῖν.—Ὁ μὲν ἄρτος ἡδύ ἐστι φαγεῖν, τὸ δὲ μέλι ἐτὶ ἡδιον.—Ὁ τοῦ θεοῦ νόμος κελεύει πάντας εὖ ποιεῖν.—Οὐδεὶς δύναται τὸν τοῦ θεοῦ ὀφθαλμὸν φυγεῖν.—Οὐδεὶς ἐδύνατο (was able) ἄδειν ἡδιον τῶν Μουσῶν.

II. *Render into Greek.*

Who wishes to write?—My daughter wishes to write letters.—The orators wish to speak.—The father directs his son to say these words.—God directs all (men) to do good and to honor their parents.—The thief wishes to steal.—What does he wish to steal?—This golden wedge.—Who is able to steal this purple cloak?—Who can (*δύναται*) throw this ball on to the roof?—What does the father direct the servant to do?—To light a lamp.—Water is sweet to drink.—Nothing is sweeter to drink than water.—The good man is worthy to receive much gold.—Who is more worthy than you to receive these gifts?—The bad (man) cannot become good.—Who is willing to be miserable?

EIGHTY-THIRD LESSON.

362. *The Infinitive Mode (continued).*

ὑπέρ, over, above. A Preposition.

ὑπὲρ τοῦ, τόν, (Governs the Gen. and Acc.)

I. *ὑπὲρ τοῦ*.

(a) over, above (with rest).

(b) over for protection = *on behalf of, for*.

(c) over, in relation to, nearly = *περὶ τοῦ*, but implying interest.

- | | |
|--|--|
| <p>(a) ὁ ἥλιος ὑπὲρ γῆς πορεύεται,</p> <p>(b) λέγειν ὑπὲρ τινος,</p> <p>(c) ὑπὲρ τοῦ πράγματος λέξω,</p> | <p>the sun goes above the earth.</p> <p>to speak on behalf of any one.</p> <p>I shall speak in relation to the affair.</p> |
|--|--|

Π. ὑπὲρ τόν, (a) *over, beyond* (with motion).
 (b) *beyond*,—chiefly of place, measure and number.

(a) ῥίπτω ὑπὲρ τὴν οἰκίαν,	I throw over the house.
(b) ὑπὲρ τὴν δύναμιν πάντα ἐποίησα,	I did all beyond my ability.
(b) ὑπὲρ τὰ τριάκοντα ἔτη,	above thirty years.

363. ἡ δυνάμῃς, εως, *power, ability*.
 τὸ ἔτος, εως οὗς, *the year*.

κελεύω,	Fut. κελύσω,	Perf. κεκέλευκα.
βούλομαι,	“ βουλήσομαι,	“ βεβούλημαι.
δύναμαι,	“ δυνήσομαι,	“ δεδύνημαι.

364. Inflection of δύναμαι.

Sing.	δύναμαι,	δύνασαι,	δύναται.
Dual.	δυνάμεθον,	δύνασθον,	δύνασθον.
Plur.	δυνάμεθα,	δύνασθε,	δύνανται.
Imperf.	ἔδυνάμην,	ἔδύνω,	ἔδύνατο (and ἡδύνατο) &c.

χαλεπός, ἡ, όν, *hard, difficult*.

ῥάδιος, α, ον, *easy*.

δεινός, ἡ, όν, *dreadful, fearful, mighty*.

365. 1. Many verbs are regularly followed by the Infinitive.

δύναμαι, βούλομαι τρέχειν,	I am able, I wish to run.
κελεύω σε καταβῆναι,	I bid you come down.
δέομαί σου εἰλθεῖν,	I entreat you to come.

2. Many Adjectives are followed by the Infin.

χαλεπὸν λέγειν,	it is hard to speak.
δεινὸς εἰ λέγειν, εὐρεῖν,	
σκίουρος ῥάδιος λαβεῖν,	
	you are mighty to speak, to find.
	a squirrel easy to catch.

3. Nouns are sometimes followed by an Infin.

ἔργον ἐστὶν εὐρεῖν θεόν,	it is a task = is difficult to find God.
νόμος ἐστὶ τοὺς γονεῖς τιμᾶν,	
	it is a law to honor our parents.

366. *Rule.*—Adj. or Subst. joined with the Infin. take the case of their antecedent noun or Pronoun.

ἐκέλευσά σε γενέσθαι ἀγαθόν,	I bade you become good.
δέομαί σου σοφοῦ εἶναι,	
	I entreat of you to be wise.

367. Verbs of *thinking, saying, &c.*, can take the Acc. and Infin. or ὅτι, ὡς with a finite mode.

λέγουσιν ὅτι, (ὡς) σοφὸς εἶ,	they say that you are wise.
λέγουσί σε σοφὸν εἶναι,	
νομίζω ὡς ταῦτα ἀληθῆ ἐστίν,	I think that these things are true.
νομίζω ταῦτα ἀληθῆ εἶναι,	
	I think these things to be true.

νομίζω, *I think.*

Fut. νομήσω, 1 Aor. ἐνόμισα, Perf. νενόμικα.

368. EXERCISES.

I. *Render into English.*

Ταῦτα κατὰ δύναμιν καὶ ὑπὲρ δύναμιν πεποίηκα.—Ὁ ῥήτωρ λέγει ὑπὲρ τούτου τοῦ ἀγαθοῦ ἀνθρώπου.—Ὁ ἥλιος ὑπὲρ ἡμῶν πορεύεται.—Οὐχ ὁρᾷς ὅτι αἱ νεφέλαι ὑπὲρ τῶν ὀρέων κεῖνται;—Οἱ φίλοι μου ὑπὲρ τῆς θαλάσσης οἰκοῦσιν.—Ἐδίωξε μὲν ὁ θηρευτὴς τὸ θηρίον μέχρι τοῦ ποταμοῦ, οὐκ ἠδύνατο δὲ λαβεῖν.—Τὰ τάχιστα θηρία οὐ ῥαδίον ἐστι λαβεῖν.—Εἰ μὴ ταῦτα τὰ ζῶα πολὺ θᾶττον ἔδραμε τῶν ἵππων, ἐδυνάμεθα ἂν αὐτὰ λαβεῖν.—Ταῦτα τὰ ταχέα θηρία βούλομαί μεν θηρεῦσαι, οὐ δύναμαι δέ.—Τίς λέγειν βούλεται;—Οὗτος ὁ ῥήτωρ λέξει ὑπὲρ τοῦ δικαίου.—Δεινός ἐστι λέγειν.—Χαλεπὸν μὲν λέγειν, χαλεπώτερον δὲ ποιεῖν.—Οὐ πλούσιος βούλομαι γενέσθαι, ἀλλὰ σοφός.—Νομίζω ταῦτα ἀληθῆ εἶναι.—Νομίζω τὸν ῥήτορα πάντας τοὺς λόγους λέγειν ψευδεῖς.—Νομίζω ὅτι ὡς μάλιστα ἁμαρτάνεις.

II. *Render into Greek.*

Throw the ball over the table.—Throw it over the house.—It remains above the house.—Do not throw (μὴ ρίψης) the axe over the house.—For whom do you speak?—For the good stranger.—The father writes on behalf

of his daughter.—I speak on behalf of my own soul.—The good always speak on behalf of the good.—It is a task to find God.—It is hard to speak, but still harder to write.—I think that my father is coming.—I think that the nightingales are singing.—I direct the young man always to be good.—The laws direct us to honor our (τούς) parents.—It is a law always to do good.—The moon is not only above the earth, but also above the atmosphere.—The birds never fly above the earth.

EIGHTY-FOURTH LESSON.

369. *The Infinitive (continued).*

In *negative* constructions οὐ is generally used with the Infin. after verbs of *saying, believing, thinking, &c.*; elsewhere generally μή.

νομίζω σε οὐκ εἶδέναι,
τίς λέγει οὐκ εἶναι θεούς;
κελεύω σε μὴ ἀπιέναι,
βούλεται μὴ κακὸς εἶναι,

	I think you do not know.
	who says there are not gods?
	I bid you not depart.
	he wishes not to be wicked.

370. If the Infin. has a distinct subject of its own it is placed in the Acc.; but if the subject of the Infin. is a Personal Pronoun, referring to that of the preceding principal verb, the Pronoun is *omitted*, and any Adjectives or Nouns connected with the Infin. are placed in the Nom.

νομίζω σε ἁμαρτεῖν,
 νομίζω ἁμαρτεῖν (not με ἁμαρ-
 τεῖν),
 νομίζεις σοφὸς εἶναι,
 λέγουσιν εἶναι ἀγαθοί,
 but, λέγουσιν ἐμὲ εἶναι ἀγαθόν,
 νομίζω ἥξειν,

I think that you erred.
 I think that I erred.

you think that you are wise.
 they say that they are good.
 they say that I am good.
 I think that I shall come.

371. Use of the Infin. tenses. Mode of Rendering.

νομίζω τὸν ἥλιον ὁρᾶν,
 ἐνόμιζον ὁρᾶν,
 νομίζω ὄψεσθαι,
 ἐνόμιζον ὄψεσθαι,
 νομίζω ἰδεῖν,
 ἐνόμιζον ἰδεῖν,
 νομίζω ἑωρακέναι,
 ἐνόμιζον ἑωρακέναι,

I think that I see the sun.
 I thought that I saw.
 I think that I shall see.
 I thought that I should see.
 I think that I saw.
 I thought that I saw.
 I think that I have seen.
 I thought that I had seen.

REM.—These constructions are literally:

I think to be seeing = that I see.
 I thought to be seeing = that I saw.
 I think to be going to see = that I shall see.
 I thought to be going to see = that I should see.
 I think to see (absolute) = that I saw.
 I thought to see (absolute) = that I saw.
 I think to have seen = that I have seen.
 I thought to have seen = that I had seen.

372. ὥστε (ὥστ' ὡσθ') so as, so that. so as, with Infin. so that, with Ind.

ἔχομεν ὦτα ὥστε (ὡς) ἀκούειν,
 οὕτω σοφὸς ὥστε εἰδέναι,
 σοφώτερος ἢ ὥστε (ὡς) ἁμαρ-
 τάνειν,

we have ears so as to hear.
 so wise as to know.
 too wise to err (wiser than so
 as to err).

REM.—If the connection is less *close* ὥστε is followed by the Ind.

373. The Modal Adv. ἄν is united with the Infinitive, giving it a *conditional* meaning.

λέγει τοῦτο οὐκ ἄν γενέσθαι,	he says that this could not happen.
νομίζω ἄμεινον ἄν βουλευσασθαι,	I think I should deliberate better.
νομίζω πάντα ἄν εἶναι ἀγαθούς,	I think that all would be good.

374. πρὶν, *before*, is followed usually by an Infin.

πρὶν ἰέναι,	before going.
ᾗδεσ πρὶν ἐμὲ εἰσεῖν,	you were singing before I came.
ἀνέβη πρὶν τινα ἰδεῖν,	he went up before any one saw.
but, οὐ πρόσθεν ἀνέβη πρὶν εἰδῆς τις,	he did not ascend before some one saw.

375. EXERCISES.

I. Render into English.

Νομίζω τὸν θεὸν πάντα εἰδέναι.—Τῶν Ἑλλήνων οἱ πολλοὶ ἐνόμιζον τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δὲ οὐκ εἰδέναι.—Ὁ Σωκράτης ἐνόμιζε τοὺς θεοὺς πάντα εἰδέναι.—Πρὶν σοφὸς γενέσθαι, πολλὰκις ἡμάρτανον.—Πρὶν τὰς τῶν ὀρνίθων φωνὰς ἀκοῦσαι, ἀπήλθομεν.—Ὡσπερ ἐνόμιζεν, οὕτως ἔλεγεν.—Νομίζω οὐδένα τῶν ἀνθρώπων πάντα

εἰδέναι.—Τίς ἀνθρώπων νομίζει πάντα εἰδέναι ;
 —Σωκράτης ἐκέλευε τοὺς φίλους τὰ μὲν ποιεῖν, τὰ
 δὲ μὴ ποιεῖν.—Ὁ θεὸς ἀνθρώπους κελεύει πάντας
 μὲν αἰεὶ εὖ ποιεῖν, μηδένα δὲ μήποτε κακῶς ποιῆ-
 σαι.—Ὁ θεὸς πάντα δύναται ποιεῖν.—Οὗτος ὁ νε-
 ανίας νομίζει σοφὸς εἶναι.—Νομίζω τὸν βασιλέα
 ἥξειν ἅμα τῇ ἡμέρᾳ.—Ἐνομίζομεν τὸν βασιλέα
 τῇ ὑστεραίᾳ ἥξειν.—Ὁ φιλόσοφος λέγει τὸν ἥλιον
 ἑωρακέναι.—Οὗτος λέγει τὸν κλέπτην τὴν χλαῖναν
 κεκλοφέναι.—Ὁ τοῦ θεοῦ νόμος πάντας κελεύει
 ἀλλήλους φιλεῖν καὶ εὖ ποιεῖν.—Ὀφθαλμοὺς ἔχο-
 μεν ὥστε ὁρᾶν.—Πόδας ἔχομεν ὥστε τρέχειν, καὶ
 χεῖρας ὥστε πάντα ὅσα ἂν βουλώμεθα ποιεῖν.—
 Ὀδόντας ἔχομεν ὥστε ἐσθίειν.

II. *Render into Greek.*

Socrates was a great philosopher.—Socrates used to say that the gods knew all things.—Who of us thinks that he knows all things or even (ἢ καὶ) himself?—Socrates says that God both sees and hears all things.—The boy thinks that he is wise.—Some young men think that they are wiser than their fathers.—The messenger says that the king will come to-morrow.—I think that the king has come.—I thought that I had seen my daughter.—The merchant thinks that he is rich.—He directs the young man not to become rich.—I think that I hear a voice.—I think that I have heard a voice.—I thought that I had heard a voice.—I think that you will hear the voice of the nightingale.

EIGHTY-FIFTH LESSON.

376. *The Infinitive with the Article.*

The Neut. Sing. of the Art. is used in all its cases with the Infin. converting it into an abstract noun. The mode of rendering it will be seen from the following examples.

N. τὸ γράφειν, the to write = *the fact of writing, writing.*

G. τοῦ γράφειν, of the to write = *of writing.*

D. τῷ γράφειν, to, with or by writing.

A. τὸ γράφειν, writing.

τοῦ γράψαι, of writing (absolute).

τῷ γεγραμέναι, to, by or with having written.

τὸ γράψειν, the being about to write.

377. The Infin. thus used is constructed like a subst.; as,

ἡ δύναμις τοῦ ὁρᾶν,
ἐκ τοῦ γεγραμέναι,

μετὰ τοῦ ποιεῖν,
μετὰ τὸ πεποιημέναι,
πρὸς τὸ ἰδεῖν,
πρὸς τῷ ἑωρακέναι,

the power of seeing.

out of, in consequence of, having written.

in connection with the doing.

after having done.

to, in order to the seeing.

in addition to having seen.

☞ Bear in mind the distinction between the *continued* Pres. and the *absolute* Aor.

ἀπὸ τοῦ ὁρᾶν,
ἀπὸ τοῦ ἰδεῖν,

from seeing (as a continued, or habitual act).
from seeing (in a single instance).

378. ὁ πένης (πόνος) the day-laborer, the poor man.

G. πένητος, D. πένητι, N. Pl. πένητες, D. πένησι(ν) &c.
 ἡ πενία, ας, poverty (not beggary).
 ἐναντίος, α, ον, opposite, contrary.

ἡ πενία ἐναντία ἐστὶ τῷ πλού- τῳ, τὸ λέγειν οὐκ ἐναντίον τῷ γρά- φειν, ἐκ τοῦ ὁρᾶν γίγνεται τὸ εἰδέναι,	poverty is opposed to wealth. speaking is not opposed to wri- ting. from seeing comes knowing.
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379. EXERCISES.

I. Render into English.

Οὐχ οἱ πένητες ἄθλιοι, ἀλλ' οἱ κακοί.—Οὐκ ἐκ πλούτου ἐστὶν ἡ εὐδαιμονία, ἀλλ' ἐξ ἀρετῆς.—Τὸ ὁρᾶν κρεῖττόν ἐστι τοῦ ἀκούειν.—Τὸ ὁρᾶν ἐναντίον ἐστὶ τῷ ἀκούειν.—Νῦν ἐστὶν ὁ χρόνος τοῦ ἰδεῖν.—Μετὰ τὸ λέγειν, γίγνεται τὸ ποιεῖν.—Τὸ ἀμαρτάνειν ῥάδιον.—Οὐ τὸ λέγειν χαλεπόν, ἀλλὰ τὸ ποιεῖν.—Ἐκ τοῦ ἐωρακέναι, οἶδα.—Ακούω ἀντὶ τοῦ λέγειν.—Ὁ νεανίας λέγει ἀντὶ τοῦ ἀκούειν.—Ἀντὶ τοῦ γράψαι, ἔλεξα.—Ἀντὶ τοῦ ἐλθεῖν, ἔγραψα.—Ἦλθομεν πρὸς τὸ ἰδεῖν.—Λέγω περὶ τοῦ γεγραφέναι, οὐ περὶ τοῦ ἐωρακέναι.

II. *Render into Greek.*

The time of running.—The time not of seeing, but of hearing.—I am present in consequence of having heard.—We fled in consequence of seeing (ἐκ τοῦ ἰδεῖν).—What is opposed to seeing?—Hearing is not opposed to seeing.—Running is opposed to walking.—Pursuing is opposed to fleeing.—The shepherd flees instead of pursuing.—He pursues instead of fleeing.—We shall write after having spoken.—He spoke in addition to writing (πρὸς τῷ γράψαι).—I speak concerning writing.—Virtue is opposed to vice.—Virtue is in nothing similar to vice.—Vice is in all things opposed to virtue.

EIGHTY-SIXTH LESSON.

380. *The Infinitive with the Article (continued).*

The Infinitive with the Art. may take a subject in the Acc. and govern its appropriate case.

τὸ ἐμὲ γράφειν,	my writing (the, me to be writing).
τὸ ἐμὲ ἐπιστολὴν γράψαι,	my writing a letter (the, me to write, &c.)
τοῦ ἡμᾶς ταῦτα εἰρηκέναι,	of our having said this (of the us to have said).
τῷ τὸν ἄνδρα γεγραφέναι ταῦτα,	by the man's having written these things.
τῷ ταῦτα γεγραφέναι τὸν ἄνδρα,	

381. Even after Prepositions, however, the subject of the Infin. is omitted, if it would be a Personal Pronoun referring to the subject of the preceding verb, and the same rule holds as in (370).

μακάριος εἶ διὰ τὸ ἀγαθὸς εἶναι,	you are happy on account of being good.
ὁ παῖς σοφός ἐστι πρὸς τῷ κα- λὸς εἶναι,	the boy is wise in addition to being beautiful.
but, ἀντὶ τοῦ τὸν παιῖδα καλὸν εἶναι, σοφός ἐστιν,	instead of the boy's being beau- tiful he is wise.

382. In negative constructions the Infinitive with the Art. always takes μή (not οὐ), μηδεῖς, &c.

τὸ μὴ λέγειν,	not to speak (the not to speak).
οὐχ ὁρᾷς διὰ τὸ μὴ ὀφθαλμοὺς ἔχειν,	you do not see, on account of not having eyes.
διὰ τὸ μηδένα εἰδέναι,	on account of no one's knowing.

τυφλός ἢ, ὄν, *blind*.

ὁμαλός, ἢ, ὄν, *level, even*.

σιγῶ, ὦ, *I am silent*.

Fut. σιγήσω, Perf. σεσίγηκα.

383. EXERCISES.

I. Render into English.

Ὁ φιλόσοφος πάντα ταῦτα εἰδέναι νομίζει.—
Ὁ Σωκράτης ἔλεγε τοὺς θεοὺς πάντα δηλοῦν τοῖς
ἀγαθοῖς.—Πλάτων ἐνόμιζε τὴν ψυχὴν ἀθάνατον

εἶναι.—Ὁ πένης ζητεῖ πλούσιος γενέσθαι.—Ὁ θεὸς πάντας εὖ ποιεῖ ἐκ τοῦ ἀγαθοῦ εἶναι.—Ὁ κλέπτης κλέπτει διὰ τὸ κακὸς εἶναι.—Οὗτος ὁ νεανίας πολλὰς βίβλους συνείλοχε πρὸς (ἐπὶ) τὸ σοφὸς γενέσθαι.—Ὁ χρόνος τοῦ τὰ τοιαῦτα εἰδέναι ἀεὶ πάρεστιν.—Ἐκ τοῦ τὸν ἄνδρα μὴ ὀφθαλμοὺς ἔχειν, τυφλὸς ἐστίν.—Τὸ σιγᾶν ἐναντίον ἐστὶ τῷ μὴ σιγᾶν.—Τὸ μὲν λέγειν χαλεπὸν, τὸ δὲ μὴ λέγειν ἐπὶ χαλεπώτερον.—Ὁ ῥήτωρ ταῦτα εἴρηκεν ἐκ τοῦ μὴ σοφὸς εἶναι.—Τὸ πεδῖον ὁμαλὸν ἐστίν.—Τὸ σιγᾶν πολλάκις κρεῖττόν ἐστι τοῦ λέγειν.

II. *Render into Greek.*

Laughing.—A time of laughing.—To laugh indeed is pleasant, but to do good to others is much pleasanter.—To know all things is difficult.—To do is more difficult than to know.—From seeing the sun, I have become blind.—We have eyes so as to see many things.—The old man is blind.—We have a tongue so as to say all things which (πάντα ὅσα) we wish.—Nothing is sweeter to the poor man than sleep.—The king has both horsemen and galleys so as to pursue us.—If we had horses so as to pursue, we should not flee.—To flee is less easy than to pursue.—Speaking is opposed to being silent.—Nothing is more difficult than being silent.—Life (ἡ ζωὴ) is opposed to death.

EIGHTY-SEVENTH LESSON.

384. *The Participle.*

The Greek Act. verb has four Participles; the Pres. Fut. Aor. and Perf.

The Pres. Fut. and 2 Aor. Act. Part. end in *ων*.

The 1 Aor. Act. ends in *ας*.

The Perf. Act. ends in *ως*.

385. *γράφω, write.*

Ind.

Part.

Pres. *γράφω, γράφ-ων, ουσα, ον, writing* (being in the act, &c.)

Fut. *γράψω, γράψ-ων, ουσα, ον, being about to write.*

1 Aor. *ἔγραψ-ᾱ, γράψ-ας, ασα, αν, writing* (absolute).

Perf. *γέγραψ-ᾱ, γεγραφ-ώς, νῖα, ός, having written.*

λέγω, speak.

Pres. *λέγ-ω, λέγ-ων, speaking* (continued or habitual).

Fut. *λέξ-ω, λέξ-ων, being about to speak.*

1 Aor. *ἔ-λεξ-α, λέξ-ας, speaking* (absolute).

Perf. *εἶρηκ-α, εἶρηκ-ώς, having spoken.*

εὕρισκω, find.

Pres. *εὕρίσ-κω, εὕρίσκ-ων.*

Fut. *εὕρή-σω, εὕρή-σων.*

2 Aor. *εὕρ-ον, εὕρ-ών.*

Perf. *εὔρη-κᾱ, εὔρη-κώς.*

ἀκούω, hear.

Pres. *ἀκού-ω, ἀκού-ων.*

Fut. *ἀκούσομαι, ἀκουσόμενος.*

1 Aor. *ἤκουσα, ἀκούσας.*

Perf. *ἀκήκοα, ἀκηκοώς.*

386. Declension of the Participle in *ων*.*εἰμί, am. Part. ὢν, being.*

SING.			
N.	ὢν	οὔσα	ὄν
G.	ὄντος	οὔσης	όντος
D.	όντι	ούση	όντι
A.	όντα	ούσαν	όν
V.	ὢν	ούσα	όν
DUAL.			
N. A. V.	όντε	ούσᾱ	όντε
G. D.	όντοιν	ούσαιν	όντοιν
PLUR.			
N.	όντες	ούσαι	όντα
G.	όντων	ούσων	όντων
D.	ούσι(ν)	ούσαις	ούσι(ν)
A.	όντας	ούσας	όντα
V.	όντες	ούσαι	όντα

So γράφων, γράφουσᾱ, γράφον.
 γράψων, γράψουσᾱ, γράψον.
 εὐρών, εὐροῦσᾱ, εὐρόν.

387. The 1 Aor. Part. in *ας* is declined like *πᾶς, πᾶσα, πᾶν*.

γράφας, ᾶσᾱ, αν, G. γράψαντος, ἀσης, &c.

The Pass. and Mid. Participles in *μενος* are declined like Adj. in *ος, η, ον*, as ἀκουσόμεν-ος, η, ον, &c.

Accent.—The 2 Aor. Part. in *ών* and the Perf. Part. in *ώς* are *Oxytone* (accented on the ultimate).

388. The Pres. Part. regards an act as *going on* at the time indicated by the principal verb; the Perf. as completed; the Aor. regards the act *absolutely*.

<i>ἦλθεν ἔχων,</i>	he came having (while having).
<i>ταῦτα ἑώρακώς, ἀπῆλθεν,</i>	having seen these things, he departed.
<i>ιδὼν τὸν ἀστέρα, ἐχάρην,</i>	(on) seeing the star, I rejoiced.

REM.—The Pres. Part. may frequently be rendered with *while, in*, the Aor. with *on*.

<i>ὁρῶν τὸν ἀστέρα,</i>	(while) seeing the star.
<i>ιδὼν τὸν ἀστέρα,</i>	(on) seeing the star.
<i>ἑώρακώς τὸν ἀστέρα,</i>	(after) having seen the star.
<i>χαίρω ταῦτα ποιῶν,</i>	I rejoice while or in doing these things.

389. EXERCISES.

I. Render into English.

Ταῦτα λέγων, ἁμαρτάνεις.—*Ἡ κόρη μένει ἐν τῇ οἰκίᾳ, ἐπιστολὰς γράφουσα.*—*Ταῦτα ἀκούσας, ἐπιστολὴν πρὸς σὲ ἔγραψα.*—*Ὁ κλέπτης, τὴν*

χλαῖναν λαβών, ὥς τάχιστα ἀπέδραμεν.—Ὁ ἀγαθὸς σφόδρα χαίρει ἀκούων παρὰ τοῦ φιλοσόφου ὅτι ἡ ψυχὴ ἀθάνατός ἐστιν.—Ὁ βασιλεύς, ἐν τῇ πόλει ὢν, πάντας εὖ ἐποίει.—Κακὸς ὢν, τοῖς κακοῖς χαίρεις.—Ἀεὶ χαίρομεν ὁρῶντες (seeing) τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τοὺς ἀστέρας.—Ἡ κόρη κἀθύηται ἐν τῇ στοᾷ τῆς ἀηδόνος ἀκούουσα.—Γέρων τις, παιδα ἐπὶ τῆς μηλέας εὐρών, μῆλα κλέπτοντα, ἐκέλευσεν αὐτὸν καταβῆναι.—Ὁ νεανίας πεπτωκὼς κεῖται ἐπὶ τῆς γῆς.

II. *Render into Greek.*

I come having a flower.—The maidens are present having flowers in their hands.—I used to rejoice (while) seeing such beautiful flowers.—(In) saying these things you do not err.—The philosopher does not err (in) saying that there is only one God.—(After) having heard the orator, we went away.—On finding this cloak, I took it into my hands.—On seeing the beautiful stars, I rejoiced.—The hunter, taking (λαβών) his dog, went forth into the woods.—Who does not rejoice while seeing the virtue of the philosopher.—The young man (after) having seen his father, came hither.—Who knows himself?—Nobody sees even his own soul.—Boy, be such (ἴσθι τοιοῦτος) in reference to (περὶ τοὺς) others, as you wish others to be in reference to yourself.

EIGHTY-EIGHTH LESSON.

390. *The Participle (continued).*

Inflection of the Perf. in ὥς.

γεγραῶς, having written.

SING.			
N.	γεγραῶς,	νῖᾱ,	ὅς
G.	γεγραῶτος,	νῖᾱς,	ὅτος
D.	γεγραῶτι,	νῖᾱ,	ὅτι
A.	γεγραῶτά,	νῖᾱν,	ὅς
V.	γεγραῶς,	νῖᾱ,	ὅς
DUAL.			
N. A. V.	γεγραῶτε,	νῖᾱ,	ὅτε
G. D.	γεγραῶτοι,	νῖᾱν,	ὅτοι
PLUR.			
N.	γεγραῶτες,	νῖαι,	ὅτα
G.	γεγραῶτων,	νῖων,	ὅτων
D.	γεγραῶσι(ν),	νῖαις,	ὅσι(ν)
A.	γεγραῶτάς,	νῖᾱς,	ὅτα
V.	γεγραῶτες,	νῖαι,	ὅτα

391. *Participle of Contract Verbs.*

The present Participles of contract verbs are contracted throughout; as from

	ὁράω ὁρῶ,	Pres. Part. ὁράων ὁρῶν.
Sing. N.	ὁρ-άων ῶν,	άουσα ῶσα, άον ῶν.
G.	ὁρ-άοντος ῶντος,	αούσης ῶσης, άοντος ῶντος.
D.	ὁρ-άοντι ῶντι, &c.	

φιλέω φιλῶ, *love*. Part. φιλέον φιλῶν.

Sing. N. φιλ-έων ὦν, έουσᾶ οὔσα, έον οὔν.
 G. φιλ-έοντος οὔντος, εούσης ούσης, έοντος οὔντος.
 D. φιλ-έοντι οὔντι, &c.

So Fut. in ὦν of Liquid verbs as,

μενῶν, μενούσα, μενούν.
 from μενέων, μενέουσα, μενέα.

δηλόω δηλῶ, *show*. Part. δηλόων δηλῶν.

Sing. N. δηλ-όων ὦν, όουσα οὔσα, όον οὔν.
 G. δηλ-όοντος οὔντος, οούσης ούσης, όοντος οὔντος.
 D. δηλ-όοντι οὔντι, &c.

392. Participles of όρῶ, see.

	Ind.	Part.
Pres.	όράω όρῶ,	όράων όρῶν.
Fut.	όψομαι,	όψόμενος.
2 Aor.	είδον,	είδών.
Perf.	έώρακᾶ,	έώρακώς.

έρχομαι, *come (go)*.

Pres.	έρχομαι	(ιῶν from εἶμι, used instead of έρχόμενος).
Fut.	(ήξω, εἶμι)	ήξων instead of έλευσόμενος, &c.)
2 Aor.	ήλθον (ήκον)	ήλθών.
Perf.	έλήλυθα,	έληλυθώς.

393. *Rule.*—The Participle like the Adj. agrees in gender, number and case with its subst.

ὁ πατήρ ὁρῶν,	the father (while) seeing.
αἱ γυναῖκες ὁρῶσαι,	the woman seeing.

394. The Participle is used in Greek much more extensively than in English; often where we use the verb with *and, when, since, although, because, &c.*

λαβὼν τὸν πῖλον, ἦλθεν,	he took his hat and came (taking his hat, he came).
οὐχ ὁρᾷς, οὐκ ὀφθαλμοὺς ἔχων,	you do not see, not having eyes (since you have not eyes).
οὐ πρὸς σὲ λέξω, ὅτι οὐκ ἔχοντα,	I shall not speak to you, not having ears (because you have not ears).
πάντων παρόντων, οὐδεὶς ἔλεξεν.	all being present (though all were present) none spoke.

395. φέρω, *I bring, bear* (irregular).

	Ind.	Part.
Pres.	φέρω,	φέρων.
Fut.	οἴσω,	οἴσων.
2 Aor.	ἤνεγκον,	ἐνεγκών.
Perf.	ἐνήνοχα,	ἐνηνοχώς.

ὁ ὑετός, οὐ, *the rain, rain.*

ἡ χάλαζᾱ, ης, *the hail, hail.*

ὁ λειμῶν, ὠνος, *the meadow.*

ἡ γαστήρ, έρος, *the stomach* (like πατήρ, Exc. Voc. regular γαστήρ).

396. EXERCISES.

I. *Render into English.*

Τί φέρεις ;—Βακτηρίαν φέρω.—‘Ο παῖς ἔρχεται φέρων τὴν τοῦ γέροντος βακτηρίαν.—‘Η γυνὴ ὀλίγον πρότερον ἦλθε, ποτήριον ἐν τῇ χειρὶ φέρουσα.—Οἱ ἄνδρες παρῆσαν μὲν ἡμῖν μέχρι τῆς ἐσπέρας, ἰδόντες δὲ τοὺς ἀστέρας, ἀπῆλθον.—‘Ο ὑετὸς ἐκ τῶν νεφελῶν ἔρχεται.—‘Ο ὑετὸς καὶ ἡ χάλαζα εἰς τοὺς λειμῶνας πίπτουσιν.—Χαλεπὸν ἐστὶ πρὸς τὴν γαστέρα λέγειν, ὥτα οὐκ ἔχουσιν.—‘Ο ὄφις, ἐν τῇ πόα κείμενος, τὸν νεανίαν δήξεται.—‘Ο γέρον σφόδρα χαίρει τὸν ἥλιον ὁρῶν.—Εἰρήκασί τινες τὸν ἥλιον λίθον εἶναι.—Τὸν μὲν ἥλιον πῦρ εἶναι λέγουσι, τὴν δὲ σελήνην, γῆν.—‘Η χάλαζα ἔπιπτε πᾶσαν τὴν ἡμέραν μέχρι τῆς νυκτός.

II. *Render into Greek.*

What do you come bringing?—I come bringing the stranger's cloak.—You have not brought *his* cloak, but your own.—I shall not bring *my* cloak, but the merchant's.—Who will come, having a beautiful cloak?—Nobody.—The messenger, taking the letter, departed.—Having come into the forest, I went to splitting (ἔσχιζον) wood with an axe and a wedge.—The horseman took

his horse (λαβαίν) and went up on to the hill.—Mounting (ἀναβαίς) his horse, he went down through the plain into the large meadow.—When (ὅτε) the rain was falling, the sun was in the clouds.—If the hail had not fallen, the garden would have been beautiful.—Wine is a mirror of the mind.—Speech is the image of the soul.

EIGHTY-NINTH LESSON.

397. *The Participle (continued).*

The Fut. Part. in Greek is often used, especially with verbs of *coming, sending, &c.*, to denote a *purpose*.

πέμπω σε ζητήσοντα,	I send you to seek.
ἤκω τοῦτο λέξων,	I am come to say this.

If the purpose is represented as in the mind of *another*, *ὥς, as*, may accompany the Part.

τὸν λύχνον ἔλαβεν ὥς αἶψων,	he took the lamp, as about to =
	in order to light it.
ἦλθεν ὥς κλέψων,	he came in order to steal.

398. Many verbs, which in Latin are followed by the Infin., take in Greek a Participle, particularly verbs of *seeing, hearing, knowing, making known, remembering, beginning, &c.*

ὁρῶ σε σοφὸν ὄντα,	{	I see that you are wise.
ὁρῶ ὅτι σοφὸς εἶ,		
οἶδα αὐτὸν μακάριον ὄντα,	{	I know that he is happy.
οἶδα ὅτι μακάριός ἐστιν.		
εἶδον τὸν παῖδα τρέχοντα,	{	I saw the boy running.
ἤκουσά σου εἰπόντος,		
δηλοῖς ταῦτα οὕτως ἔχοντα,	{	you show that this is so.
δηλοῖς ὡς ταῦτα οὕτως ἔχει,		

399. When the Participle thus stands for the Infin. the same rule applies as in the Infin. (see 370) viz. that if its subject is a Personal Pronoun coinciding with that of the principal verb, the Pronoun is omitted, and the Participle placed in the Nom.

οἶδα σοφὸς ὢν,		I know that I am wise.
ᾔδειν πλούσιος ὢν,		I knew that I was rich.

400. οἶδα, *I know*, ᾔδειν, *I knew*.
ἴσθι, *know*, εἰδώς, *knowing*.

μύμνημαι, *σαι, ται, &c. I remember* (Perf. Pass. from *μνάομαι*).
Imper. μύμνησο, *remember*.
Infin. μεμνηῆσθαι, Part. μεμνημένος.

μανθάνω, *I learn, understand*.
Fut. μαθήσομαι, Perf. μεμάθηκα, 2 Aor. ἔμαθον.

παρὰ τοῦ διδασκάλου μαν-		I learn from the teacher.
θάνω,		
μύμνησο ἄνθρωπος ὢν,		remember that you are a man.

401. EXERCISES.

I. *Render into English.*

Ω ἄνθρωπε, ἴσθι θνητὸς ὢν.—Ω βασιλεῦ, μέμνησο ἄνθρωπος ὢν.—Ἴσμεν τὴν ψυχὴν ἀθάνατον οὖσαν.—Οὗτος ὁ πλούσιος οὐ μέμνηται θνητὸς ὢν.—Οἶδα τὸν φιλόσοφον σοφὸν ὄντα.—Ὁ βασιλεὺς ἄγγελον ἔπεμψε λέγοντα ὅτι αὐτὸς ἤξει.—Δεῦρο ἐληλύθαμεν τοῦ ῥήτορος ἀκουσόμενοι.—Οὐδεὶς πώποτε Σωκράτους οὐδὲν κακὸν ἤκουσε λέγοντος.—Ὁ πατὴρ δηλὸς ἐστὶ τὴν θυγατέρα φιλῶν.—Ὁ ἔμπορος λέγει αὐτὸς μὲν οὐ πλούσιος, ἐμὲ δὲ πλουσιώτατον εἶναι.—Οἱ νεανίαί εἰς τὰ ὄρη ἀνέβησαν ὡς χρυσὸν ζητήσοντας.—Οἱ νεανίαί πολλὰ εἰδέναι νομίζουσιν.—Ὁ γέρων οἶδεν αὐτὸς οὐ πολλὰ εἰδώς.—Ὁρῶμεν τούτους τοὺς μαθητὰς πολλὰ καὶ καλὰ μεμαθηκότας.—Ἐπειδὴ εἶδον τὸν ἵππεα πίπτοντα ἀπὸ τοῦ ἵππου, καὶ ἤδη (already) πεπτωκότα, αὐτῷ προσέδραμον.—Οὐκ αἰὲ μεμνήμεθα θνητοὶ ὄντες.

II. *Render into Greek.*

I think that I am wise.—The old man knows that he is not wise.—I know that the old man is a philosopher.—Socrates, alone of all the Greeks, knew that he was not wise.—We know that we are mortal.—Know that the body indeed is mortal, but the soul immortal.—

Nobody ever heard Socrates say any thing evil.—We know that God sees all things.—O boy, remember that God sees and knows all things.—I have learned from my teacher many excellent things.—I have learned that there is poison in the tongue of the flatterer.—If the king had come, he would have seen us fleeing.

NINETIETH LESSON.

402. *The Participle (continued).*

The mode of rendering the Participle varies, as in the Infin. (see 371) according to the principal verb; thus,

οἶδα ἀμαρτάνων,	I know that I err (lit., I know erring).
ᾔδειν ἀμαρτάνων,	I knew that I erred, was in error.
οἶδα ἡμαρτηκώς,	I know that I have erred.
ᾔδειν ἡμαρτηκώς,	I know that I had erred.
οἶδα, ᾔδειν ἀμαρτών,	I know, knew that I erred.
οἶδα ἀμαρτησόμενος,	I know that I shall err.
ᾔδειν ἀμαρτησόμενος,	I knew that I should err.

403. Most of the verbs which are followed by a Part. instead of the Infin. may take the Infin. *but in a different sense*: thus,

οἶδα τιμῶν,	I know that I honor.
οἶδα τιμᾶν,	I know how to honor.
μανθάνω σοφὸς ὢν,	I learn that I am wise.
μανθάνω σοφὸς εἶναι,	I learn how to be wise.

μέμνημαι ποιήσας,	I remember doing, that I did.
μέμνημαι ποιῆσαι,	I remember to do.
ἀκούω αὐτοῦ λέγοντος,	I hear him speaking.
ἀκούω αὐτὸν λέγειν,	I hear that he speaks.

404.	ἀνοίγω, ἀνοίγνυμι, <i>I open.</i>
Fut.	ἀνοίξω, 1 Aor. ἀνέφξα.
Perf.	ἀνέφχα, <i>have opened.</i>
2 Perf.	ἀνέφγα, <i>am open.</i>

ὁ κόσμος, ον, (order) *the world* (as an orderly system).
πανταῶν, *every where.*

405. EXERCISES.

I. *Render into English.*

Ἰσμεν τὸν θεὸν οὐποτε ἁμαρτάνοντα.—Ἄνθρωπος ὢν, οἶδα πολλάκις ἁμαρτάνων.—Τὸ μήποτε ἁμαρτεῖν ἐστὶ τοῦ θεοῦ μονοῦ.—Ὁ μαθητὴς μανθάνει σοφὸς εἶναι.—Ὡ βασιλεῦ, αἰὲ μέμνησο οὐκ ἀθάνατος ὢν.—Ὡ παῖ, μέμνησο σώφρων εἶναι.—Τίς τὴν θύραν ἀνέφξεν;—Ὁ κλέπτης, θύραν ἀνοίξας, εἰσῆλθεν ὡς κλέψων.—Ἀκούω τῶν ὀρνίθων ἀδόντων.—Ἀκούομεν τὰς κόρις ᾄδειν.—Ὡ παῖ, ἀνοιξον τὴν θύραν.—Ὁ θεὸς πανταχοῦ ἐστίν.—Πᾶς ὁ κόσμος πλήρης ἐστὶ τοῦ θεοῦ.—Ὁ ἥλιος ὀφθαλμός ἐστὶ τοῦ κόσμου.

II. *Render into Greek.*

I have learned these things.—The king has learned to be just.—I have heard the orator say many things.—The orator knows that he has not spoken well.—The great king does not know that he is mortal.—I knew that I had not spoken well.—Nothing is immortal except virtue.—The good (man) knows how to honor the good.—As a mirror shows the face, so wine shows the mind.—I remember opening the door.

NINETY-FIRST LESSON.

406. *The Participle (continued).*

Genitive Absolute.—A Substantive and Participle are placed *absolutely* in the Gen. to express *cause, time*, and such other relations as we express by the Nom. absolute.

τοῦ ἡλίου ἰόντος, νύξ φεύγει,	the sun coming, night flees.
σοῦ λέγοντος, ἐγὼ σιωῶ,	you speaking (while you speak)
	I am silent
ἐμοῦ κελεύσαντος, ἦλθες,	I directing, you came.
οὐδὲ κελεύσαντος ἐμοῦ, ἦλθες,	not even I bidding = though I
	bade, did you come.

407. The particle ὥς is used with the Gen. or Acc. absolute to indicate a reason existing in the mind of the person spoken of, or assigned by him.

Αἱ Ἀθῆναι, ὤν, *Athens.*

Ἡ Αἴγυπτος, ον, *Ægypt, Αἰγύπτιοι, Ægyptians.*

Ὁ Νεῖλος, ον, *the Nile.*

κλεινός, ή, όν, *famous, celebrated.*

410. EXERCISES.

I. *Render into English.*

Ἡ Αἴγυπτος δῶρόν ἐστι τοῦ Νείλου.—Ὁ Νεῖλος κλεινός ἦν ποταμός.—Ἐν Ἀθήναις κλεινοὶ ἦσαν φιλόσοφοι.—Ὁ Νεῖλος πλήρης ἐστὶν ἰχθύων.—Τοῦ ἡλίου λάμποντος, πάντα δῆλά ἐστιν.—Τῶν ῥητόρων λεγόντων, πάντες θαυμάζοντες καθήμεθα.—Τῶν διδασκάλων λεγόντων, σιγῶσιν οἱ μαθηταί.—Οὐδὲ (not even) λέγοντος τοῦ διδασκάλου, σιγᾷ ὁ νεανίας.—Ὁ πατήρ πέμπει τὸν παῖδα τὴν θύραν κλείδοντα.—Μέμνημαι τὴν πύλην ταύτην τῇ πρόσθεν νυκτὶ ἀνοίξας.—Ταῦτα λέγεις ὥς πάντων εὖ ἐχόντων.—Πάντων τάχιστόν ἐστι νοῦς· διὰ πάντων γὰρ (for) τρέχει.

II. *Render into Greek.*

I know that I am mortal.—I saw the boy both opening and shutting the door.—I remember shutting the door.—Boy, remember to shut the door.—We being si-

lent, the orators speak.—The few (τῶν ὀλίγων) being silent, the many speak.—The Ægyptians say that the sun and moon are gods.—In Athens were many beautiful porticoes.—The Nile is full of large fishes.—Near Athens was a celebrated river.—On coming hither, I saw the fishes in a golden cup.—Much hail has fallen.

NINETY-SECOND LESSON.

411. *The Participle with the Article.*

The Participle is used with the Art. in all cases and numbers *substantively*, to express the doer (or receiver) of the act, and may be rendered sometimes by a noun, or more commonly by the relative and verb; thus,

ὁ γράφων,
τῆς γραφούσης,
τὸ γράφον,
οἱ γράφοντες,

he who writes = the writer.
of her who writes.
that which writes.
they who write, the men who write.

So, in the other tenses ;

Aor. ἡ γράψασα,
Fut. οἱ γράψοντες,
Perf. τῶν γεγραφότων,

she who wrote.
they who will write.
of those who have written.

412. The Article and Participle thus used are constructed like a noun ; as,

ὁ διώκων φεύξεται,
τὸν φεύγοντα διώκω,
ἢ τοῦ λέγοντος φωνή,
διὰ τὸν ἐληλυθότα,

he who pursues will flee.
I pursue the man who flees.
the voice of him who speaks.
on account of the man who has
come.

413. While thus constructed as a noun, the Participle may govern its proper case as a verb.

ὁ ταῦτα εἰπὼν πάρεστιν,
φεύγω τοὺς ἐμὲ κακῶς ποιούν-
τας,
ἡ κόρη ἢ τὴν ἐπιστολὴν γράψα-
σα,

the man who said this is pres-
ent.
I flee those who injure me.
the maiden who wrote the let-
ter.

χρήσιμος, η, ον, *useful*.

τὸ πρόβατον, ον, *the sheep*.

ὁ θόρυβος, ον, *tumult*.

ἡ εὐσέβειᾶ, ας, *piety*.

ἄμαθής, ἐς, *unlearned, untaught* (like πλήρης).

χρυσόμαλλος, ον, *golden-fleeced* (like ἄλογος),

from χρυσός, *gold*, and μαλλός, *a lock or fleece of wool*.

414. EXERCISES.

I. *Render into English.*

Ὁ ταῦτα ποιῶν.—Οἱ ταῦτα πεποιηκότες.—
 Φιλῶ τοὺς ἐμὲ φιλοῦντας.—Ὁ θεὸς φιλεῖ πάντα
 τοὺς ἑαυτὸν τιμῶντας.—Οὐκ ἂν χρυσὸν λάβοις
 πλὴν παρὰ τοῦ ἔχοντος.—Οἱ νῦν γελῶντες οὐκ
 ἀεὶ γελάσονται.—Οἱ σήμερον φεύγοντες, αὔριον
 διώξονται.—Τοὺς τὸν θεὸν τιμῶντας αὐτὸς τι-
 μήσει.—Οἱ τοὺς κακοὺς φιλοῦντες, αὐτοὶ εἰσι
 κακοί.—Ὁ ἐν τῇ γλώσσῃ ἰὸν ἔχων, ἔχει καὶ ἐν τῇ
 καρδίᾳ.—Οὐχ ὁ πολλὰ εἰδώς, ἀλλ' ὁ χρήσιμα
 εἰδώς, σοφός.—Λύκος, ἰδὼν ποιμένας πρόβατον
 ἐσθίουσας, Ἡλίκος ἂν ἦν, εἶπε, θόρυβος, εἰ ἐγὼ
 τοῦτο ἐποίουν!—Ὁ ἀμαθὴς πλούσιος πρόβατόν
 ἐστι χρυσόμυλλον.—Πασῶν τῶν ἀρετῶν καλλίσ-
 τη ἐστὶν ἡ εὐσέβεια.

II. *Render into Greek.*

I love him who loves virtue.—We do good to those
 who do good to us.—Those who opened the door will
 shut it.—It is easy to love those who love us.—He who
 knows useful things is wise.—None is wise except him
 who knows useful things.—None is happy except him
 who honors God.—Those who speak are frequently less
 wise than those who are silent.—He who is silent is often
 wiser than he who speaks.—They who pursue are swift-
 er than those who flee.—This ignorant rich (man) is a
 golden fleeced sheep.

NINETY-THIRD LESSON.

415. *The Participle with the Article (continued).*

The rendering of the Participle varies according to the tense of the principal verb ; thus,

τίς ἐστὶν ὁ λέγων ;	who is it that speaks ?
τίς ἦν ὁ λέγων ;	who was it that was speaking ?
τίνες εἰσὶν οἱ εἰρηκότες ;	who are they that have spoken ?
τίνες ἦσαν οἱ εἰρηκότες ;	who were they that had spoken ?

416. οὐ with the Part. makes a *positive*, μή a *conditional* negation ; as,

ὁ οὐ λέγων,	he who does not speak.
ὁ μὴ λέγων,	he who may not speak (if there be such).
τούτου οὐ γράψαντος, ἦλθον,	this man not writing, I came.
σοῦ μὴ γράψαντος, οὐκ ἂν ἦλθον	you not writing, (in case of your not writing) I should not have come.

417. Distinguish carefully between the Infin. with the Art. and the Part. with the Art. The former is used only in the Neut. Sing. as an *abstract* noun ; the latter is used in all numbers and genders, and always as a *concrete*.

τὸ ποιεῖν,	the doing (the act).
ὁ ποιῶν, οἱ ποιοῦντες,	he who does, they who do.
τοῦ πεποιηκέαι,	of the having done.
τῶν πεποιηκότων,	of those who have done.

REM.—The resemblance between these two classes of constructions is closest in the Neut. Sing. and there they should be distinguished with special care ; as,

τὸ εἶναι,	the being (the to be).
τὸ ὅν,	that which is.
τὸ λέγειν,	the speaking.
τὸ λέγον,	that which speaks.
τὸ ἔχειν ἀντὶ τοῦ μὴ ἔχειν,	(the) having instead of not having.
τὸ ἔχον ἀντὶ τοῦ μὴ ἔχοντος,	that which has instead of that which has not.

 Notice carefully constructions like the following :

τὸ τὸν γράψαντα παρεῖναι,	his being present who wrote (the him who wrote to be present).
ἐκ τοῦ τὸν γράψαντα παρεῖναι,	from his being present who wrote.
τὸ τὸν ταῦτα εἰπόντα παρ- εῖναι,	the man's being present who said this.
ὁρῶ τὸν περὶ τοῦ κλέπτειν λέ- γοντα,	I see him who speaks about stealing.
ἀντὶ τοῦ ὑπὲρ τοῦ κεικλοφότος λέγειν,	instead of speaking for him who has stolen.

ἡ παιδεία, ας, *discipline, instruction, education.*

ὁ καρπός, οὔ, *fruit.*

πικρός, ἀ, ὄν, *bitter.*

ἡ κτήσις, εως, *acquisition, possession.*

ὁ δοῦλος, ου, *bondman, slave.*

418. EXERCISES.

I. *Render into English.*

Πρὸ τοῦ λέγειν.—Θαυμάζω τὸν σιγῶντα μᾶλλον ἢ τὸν λέγοντα.—Τίνες ἦσαν οἱ παρόντες ὅτε ἀπέθανεν ὁ Σωκράτης;—Ολίγοι φίλοι παρήσαν.—Τὸ μὲν ἁμαρτάνειν, ῥάδιον, τὸ δὲ ὑπὲρ τῶν ἁμαρτανόντων λέγειν, χαλεπόν.—Ὁ ποιμὴν τὸν λύκον διώκει ἀντὶ τοῦ φεύγειν.—Πάντες φιλοῦσι τοὺς ἑαυτοὺς φιλοῦντας.—Οἱ σιγῶντες πολλάκις τῶν λεγόντων σοφώτεροί εἰσιν.—Τὸ σιγᾶν πολλάκις κρεῖττόν ἐστι τοῦ λέγειν.—Φίλει παιδείαν, σοφίαν, ἀρετήν, εὐσέβειαν.—Τῆς παιδείας αἱ μὲν ῥίζαι πικραὶ εἰσιν, οἱ δὲ καρποί, γλυκεῖς.—Αἱ ἀρετῆς κτήσεις μόναί βέβαιαί εἰσιν.—Πολλάκις ὁ πλούσιος δοῦλός ἐστι χρημάτων.—Ὁ παιδείαν καὶ σοφίαν φιλῶν μόνος γίγνεται σοφός.—Ἐκ τοῦ τὴν παιδείαν φιλεῖν γίγνεται ἡ σοφία.—Ἡ ἀρετὴ μόνῃ ἀθάνατος μένει.—Ὁ δεσπότης οὗτος πολλοὺς ἔχει δούλους.

II. *Render into Greek.*

Instead of speaking, you are silent.—Instead of pursuing, we flee.—He who pursues to-day, will flee to-morrow.—He who loves virtue is happy.—He who threw the ball into the fountain, will flee into the house.—The serpent has his poison in his tongue, but the flatterer in

his soul.—Nothing is better than being silent except speaking well.—Who was it that saw the king?—The same man who wrote (ὁ αὐτὸς ὁ γράψας) this letter.—The same girl who opened (ἡ ἀνοίξασα) the door is now shutting it.

NINETY-FOURTH LESSON.

419. *The Passive Voice.*

The Passive Voice has a Pres. and Imperf. Perf. and Pluperf. 1 & 2 Fut. and 1 & 2 Aor. tenses; and in a few verbs a third or Perf. Fut.; thus,

Ind. Pres.	γράφωμαι, <i>am being written.</i>
Imperf.	ἐγγραφόμην, <i>was being written.</i>
1 Fut.	γραφθήσομαι, <i>shall be written.</i>
1 Aor.	ἐγράφη, <i>was written.</i>
2 Fut.	γραφήσομαι, <i>shall be written.</i>
2 Aor.	ἐγράφη, <i>was written.</i>
Perf.	γέγραμμαι, <i>have been written.</i>
Pluperf.	ἐγεγράμμην, <i>had been written.</i>
Perf. Fut.	γεγράψομαι, <i>shall have been written.</i>

REM.—Both forms of the Aor. are more frequent in the same verb in the Pass. than in the Act. Voice.

420. *Inflection of the Ind. Pass.*

Most of the Pass. inflections have already been given : thus,

Pres.	γράφωμαι,	} ομαι, η, εται.
1 Fut.	γραφθήσομαι,	
2 Fut.	γραφήσομαι,	
Perf. Fut.	γεγραψόμαι,	
		όμεθον, εσθον, εσθον.
		όμεθα, εσθε, ονται.

Imperf.	ἐγγραφόμενῃ,	{	όμεν, ου, στο. όμεθον, εσθον, έσθην. όμεθα, εσθε, οντο. ην, ης, η. ητον, ήτην. ημεν, ητε, ησαν. -γραμμαι, γραψαι, γραπται. γράμμεθον, γραφθον, γραφθον. γράμμεθα, γραφθε, γραμμένοι εισί(ν) -γράμμην, γραψο, γραπτο. γράμμεθον, γραφθον, γράφθην. γράμμεθα, γραφθε, γεγραμμένοι ήσαν.
1 Aor.	ἐγράφη,		
2 Aor.	ἐγράψην,		
Perf.	γέγραμμαι,		
Pluperf.	ἐγεγράμμην,		

421.	Ind. Pres.	πέμπομαι, <i>am (being) sent.</i>
	Imperf.	ἐπεμπόμην, <i>was (being) sent.</i>
	1 Fut.	πεμφθήσομαι, <i>shall be sent.</i>
	1 Aor.	ἐπέμφθην, <i>was sent.</i>
	Perf.	πέπ-εμμαι, εμψαι, <i>have been sent.</i>
	Pluperf.	ἐπεπέμμην, ψο, <i>had been sent.</i>

Pres.	φιλ-έομαι, οὔμαι,	Imperf.	εφιλ-εόμην ούμην.
1 Fut.	φιληθήσομαι,	1 Aor.	ἐφιλήθην.
Perf.	πεφίλ-ημαι, ησαι, ηται,	3 Plur.	πεφίληνται.
Pluperf.	ἐπεφιλ-ήμην, ησο, ητο,	3 Plur.	ἐπεφίληντο.

Pres. Ind.	λαμβάνομαι, <i>am taken,</i>	Imperf.	ἐλαμβανόμην.
Fut.	ληφθήσομαι.		
1 Aor.	ἐλήφθην.		
Perf.	εἴλη-μμαι-ψαι, -ππται,	3 Pl.	εἴλημμένοι εισί(ν).
Pluperf.	εἴλή-μμην-ψο -πτο,	3 Pl.	εἴλημμένοι ήσαν.

λέγομαι, ἐλεγόμην, *am said, was said.*

λεχθήσομαι, ἐλέχθην.

λέλε-γμαι, -ξαι, -κται,

ἐλελ-έγμην -εξο, -εκτο,

3 Pl. λελεγμένοι εἰσί(ς).

3 Pl. λελεγμένοι ἦσαν.

δάκνομαι, ἐδακνόμην.

δηχθήσομαι, ἐδήχθην.

δέδ-ηγμαι, ηξαι, ηκται,

ἐδεδ-ήγμην, ηξο, ηκτο,

D. ἡγμεθον, ηχθον, &c.

D. ἡγμεθον, ηχθον, ἡχθην, &c.

422. ὑπό (under) with Pass. *by*.

παρὰ τοῦ, from, *by*.

πρὸς τοῦ, on the part of, *by*,

} less common than ὑπό to
denote the *agent*.

ὑπ' ὄφεως ἐδήχθην,

ἐπέμφθη παρὰ (ὑπὸ) τοῦ βα-
σιλέως,

ἀδεικεῖσθαι πρὸς τινος,

I was bitten by a serpent.

he was sent by the king.

to be wronged by some one.

423. The Dat. is also used to express the agent especially with the Perf.

ταῦτά μοι λέλεκται,

| this has been said by me.

✚ Distinguish carefully between ὑπό, *by* the *agent*, and
διὰ, *through*, *by* (by means of) the *instrument*.

ἡ ἐπιστολὴ ὑπὸ τοῦ βασιλέως
ἐπέμφθη,

ἔπεμψα αὐτὴν διὰ τοῦ ἀγγέλου,

the letter was sent by the king.

I sent it by (through) the mes-
senger.

424. EXERCISES.

I. *Render into English.*

Ἡ ἐπιστολὴ γράφεται.—Αἱ ἐπιστολαὶ αὗται ὑπ' ἐμοῦ ἐγράφθησαν.—Παρὰ τίνος ἐπέμφθη ὁ ἄγγελος.—Παρὰ τοῦ πατρός μου.—Πᾶσαι αἱ ἐπιστολαὶ αὗται αὖριον πεμφθήσονται.—Οἱ ἀγαθοὶ ὑπὸ θεοῦ φιλοῦνται.—Οἱ κακοὶ οὐδὲ ὑφ' ἑαυτῶν φιλοῦνται.—Πάντα ταῦτά σοι πολλάκις λέλεκται.—Ὁ παῖς ὑπὸ τοῦ ὄφεως κατὰ τὸν πόδα ἐδήχθη.—Εἰ μὴ ἔφυγε τὰ πρόβατα, ἐλήφθη ἂν ὑπὸ τοῦ λύκου.—Ὁ νῦν φεύγων πολὺν χρόνον διώκετο.—Εἰ ταῦτα ἐλέχθη, τίς οὐκ ἂν ἐθαύμασεν; —Οἱ τὸν θεὸν τιμῶντες ἀεὶ ὑπ' αὐτοῦ τιμῶνται.

II. *Render into Greek.*

The letter was written.—The letters have been written.—Nothing was written in the letter except these words.—A hammer was found (εὑρέθη) in the chest.—Nothing was found by the stranger except this cloak.—This wedge was found on the table.—Good men are loved by each other.—The good are loved by the good.—These words have been said by us.—If the letter had been written (ἐγράφθη) it would have been sent.—If I had been present (παρῆν) the letter would not have been written.

NINETY-FIFTH LESSON.

425. *The Passive Voice (continued).*

Subj. Mode.

Pres. γραφ-	{	ομαι, η, ηται.
	{	ώμεθον, ησθον, ησθον.
	{	ώμεθα, ησθε, ωνται.
1 Aor. γραφθ-	{	ῶ, ῆς, ῆ.
2 Aor. γραφ-	{	ῆτον, ῆτον.
	{	ῶμεν, ῆτε, ῶσι(ν).
Perf. γεγραμ-	{	μένος ῶ, ῆς, ῆ.
	{	μένω, ῆτον, ῆτον.
	{	μένοι ῶμεν, ῆτε, ῶσι(ν).

426. Optative Mode.

Pres. γραφ-	{	οίμην, οιο, οιο.
1 Fut. γραφθησ-	{	οίμεθον, οισθον, οίσθην.
2 Fut. γραφησ-	{	οίμεθα, οισθε, οιντο.
Pf. Fut. γεγραψ-	{	ην, ης, η.
1 Aor. γραφθεί-	{	ητον, ήτην.
2 Aor. γραφεί-	{	ημεν, ητε, ησαν and εν.
Perf. γεγραμ-	{	μένος εἶην, εἶης, εἶη.
	{	μένω, εἶητον, εἶήτην.
	{	μένοι εἶημεν, εἶητε, εἶησαν and εἶεν.

427. Imperative Mode.

Pres. γράφ-	{	ον, έσθω.
	{	εσθον, έσθων.
	{	εσθε, έσθωσαν and έσθων.

1 Aor. γράφθητι	{	ἡτι(ἡθι),	ἦτω.
2 Aor. γράφηθι		ἡτον,	ἦτων.
	{	ἡτε,	ἦτωσαν.
		αψο,	ἀφθω.
Perf. γέγρα-	{	αφθον,	ἀφθων.
		αφθε,	ἀφθωσαν and ἀφθων.

428. Infinitive Mode.

Pres.	γράφεσθαι.
1 Fut.	γραφθήσεσθαι.
1 Aor.	γραφθῆναι.
2 Fut.	γραφήσεσθαι.
2 Aor.	γραφῆναι.
Perf.	γεγράφθαι.
Pf. Fut.	γεγράψεσθαι.

429. Participles.

Pres.	γραφόμενος, η, ον.	
1 Fut.	γραφθησόμενος, η, ον.	
1 Aor.	γραφθείς, εῖσα, ἐν,	G. ἐντος, &c.
2 Fut.	γραφησόμενος.	
2 Aor.	γραφείς, εῖσα, ἐν.	
Perf.	γεγραμμένος.	
Pf. Fut.	γεγραψόμενος.	

430. Synoptical view of εὐρίσχομαι, am found.

Pres.	εὐρίσχ-ομαι,	ωμαι,	οίμην,	ον,	εσθαι,	όμενος.
Imperf.	εὐρισχόμεν,					
1 Fut.	εὐρή-σομαι,		σοίμην,		σεσθαι,	σόμενος.
1 Aor.	εὐρέ-θην,	θῶ,	θείην,	θητι,	θῆναι,	θείς.
Perf.	εὔρη-μαι,	μένος ὦ,	μένος εἶην,	σο,	σθαι,	μένος.
Pluperf.	εὐρήμην.					

431. EXERCISES.

I. *Render into English.*

Παρά τίνος ἐπέμφθη ὁ ἄγγελος;—Ἐπέμφθη παρὰ τοῦ βασιλέως.—Εἰ παρὰ τοῦ βασιλέως πεμφθεῖη τις, ἡμεῖς ἴδοιμεν ἂν αὐτόν.—Ἐὰν γραφθῶσιν αἱ ἐπιστολαί, πέμψομεν αὐτάς πρὸς τοὺς φίλους ἡμῶν.—Μὴ λεγέσθων ψευδεῖς λόγοι.—Λέγουσι πολλὰς ἐπιστολάς καθ' ἡμέραν γράφεσθαι.—Νομίζω ταῦτα ὑπ' οὐδενὸς λελέχθαι.—Διὰ τὸ ταῦτα ὑφ' ὑμῶν λελέχθαι, πάντα εὖ ἔχει.—Τί λέγεις περὶ τοῦ ταῦτα εὐρῆσθαι.—Ὁ σήμερον γελῶν, αὔριον οὐκέτι γελάσεται.—Ὁ νῦν διωκόμενος ὕστερον διώξει.—Ὁ πῶλος ἐδήχθη ὑπὸ τοῦ ὄφεως.—Ὁ παῖς, ὑπὸ τοῦ ὄφεως δηχθεὶς, πρὸς τὸν πατέρα ἔδραμεν.

II. *Render into Greek.*

The boy has been found.—Much gold was found in the mountain.—If so much gold shall be found (εἰὰν—εὕρεθῇ), the workman will be rich.—Where was the boy found?—He was found by the old man, stealing apples.—The boy has been bitten.—The peacock was caught.—If the lion had been pursued, he would have been caught.—If the thief shall be found, he will be caught.—The boy, on being bitten, ran into the house.—Thunder is heard.—The voice of the orator was heard (ἠκούσθη).—Nothing was heard except the voices of the orators.

NINETY-SIXTH LESSON.

432. *The Middle Voice.*

The Middle Voice denotes an action returning upon, or terminating with the *agent*; as,

λούω, <i>I wash,</i>	Mid. λούομαι (λούμαι) <i>I wash myself.</i>
φυλάττω, <i>I guard (some one).</i>	“ φυλάττομαι (I guard myself), <i>I am on my guard.</i>
φοβέω φοβῶ, <i>I terrify,</i>	“ φοβοῦμαι, <i>I fear.</i>

433. The Middle Voice in four of its tenses, has the same forms as the Pass., viz. the Pres. and Imperf., Perf. and Pluperf. The Aor. and Fut. are *peculiar*; thus,

Pres.	φυλάσσομαι, Att. φυλάττομαι, <i>I guard against.</i>
Imperf.	ἐφυλασσόμην.
Perf.	πέφύλαγμαι.
Pluperf.	ἐπεφυλάγμην.
1 Fut.	φυλάξομαι.
1 Aor.	ἐφυλαξάμην.

Pres.	φοβ(έο)οῦμαι,	Imperf.	εφοβ(έο)ούμην.
Perf.	πεφόβημαι,	Pluperf.	ἐπεφοβήμην.
Fut.	φοβήσομαι,	1 Aor.	ἐφοβησάμην.

434. The Fut. and Aor. Mid. are formed from their corresponding Act. tenses; thus,

Active.	Middle.
Fut. φυλάξ-ω,	φυλάξ-ομαι.
1 Aor. ἐφύλαξ-ᾱ,	ἐφύλαξ-άμην, ω, ατο, D. ἀμεθον, &c.
Liquid Fut. μεν-ῶ,	μεν-οὔμαι.
2 Aor. ἐλιπ-ον, <i>left</i> (fr. λείπω),	ἐλιπ-όμην.

435. Synopsis of 1 Aor. Mid.

(ἐ)φύλαξ-άμην, ωμαι, αίμην, αι, ασθαι, άμενος.
Inflection of Imper. αι, άσθω, ασθον, άσθων, &c.

φυλάττω τὸν λέοντα,
φυλάττομαι τὸν λέοντα,
ὁ-λέων ἐμὲ φοβεῖ,
φοβοῦμαι τὸν λέοντα,

I guard the lion.
I guard against, beware of the lion.
the lion terrifies me.
I fear the lion.

436. EXERCISES.

I. *Render into English.*

Ὁ ἀνὴρ φυλάττει τὸν λέοντα.—Ὁ λέων φυλάττεται (Pass.) ὑπὸ τοῦ ἀνδρός.—Οἱ ἄνθρωποι τοὺς λέοντας φυλάττονται.—Τίς ἡμᾶς φυλάττεται;—Οὐδεὶς ὑμᾶς φυλάττεται.—Οἱ θηρευταὶ τὰ ἄγρια θηρία φυλάττονται.—Οἱ ἄδικοι ἀεὶ ἀλλήλους φυλάττονται.—Οἱ κακοὶ ἀεὶ τοὺς κακοὺς φοβοῦνται.—Ἡμεῖς ταῦτα τὰ θηρία ὥς μάλιστα φο-

βούμεθον.—Οἱ ἀγαθοὶ οὐδὲν φοβοῦνται πλὴν τοῦ κακοῦ.—Ὁ ἀγαθὸς οὐδὲ τὸν θάνατον φοβεῖται.—Ὁ θάνατος ἀεὶ τοὺς κακοὺς φοβεῖ.—Οἱ ἄδικοι ἀεὶ ἀλλήλους φοβοῦνται.—Ὁ κακὸς καὶ τὴν ἑαυτοῦ σκιὰν φοβεῖται.—Τὸν κακὸν καὶ (even) ἡ αὐτοῦ σκιά φοβεῖ.—Οἱ κακοὶ ἀεὶ ἀλλήλους φοβήσονται καὶ φυλάσσονται.

II. Render into Greek.

Always fear and shun evil.—The good (man) fears no evil.—Nothing will terrify the good man.—The hunter fears the fierce lion.—The fierce wild beasts terrify the hunter.—We shut our houses that we may guard against thieves.—We shut our doors because we fear the thief.—The thief fears us.—This young man will terrify the thief.—Fear God and honor the king.—He who honors God will never fear.—The blind (man) fears all things.—The good do not even fear death.—Virtue is a source of permanent happiness.

NINETY-SEVENTH LESSON.

437. The Prepositions.

The Prepositions are constructed as follows:

With the Gen. <i>four</i> ;	ἀπό, ἀντί, ἐκ(ἐξ), πρό.
With the Dat. <i>two</i> ;	ἐν, σύν.
With the Acc. <i>two</i> ;	εἰς, ἀνά, (ὡς το).
With the Gen. and Acc. <i>four</i> ;	διά, κατά, ὑπέρ, μετά.
With the Gen. Dat. & Acc. <i>six</i> ;	ἀμφί, ἐπί, παρά, περί, πρὸς, ὑπό.

438. I. *Prep. with the Gen.*

Ἀντί over against = hence, instead of, in return for, for.

<i>Βασιλεὺς ἀντὶ δούλου,</i>	a king instead of a slave.
<i>ὄφθαλμὸς ἀντὶ ὀφθαλμοῦ,</i>	an eye (in return) for an eye.

Πρό, before (of time, place, preference); before for protection = on behalf of, for.

<i>πρὸ τῆς πόλεως,</i>	before the city.
<i>πρὸ τοῦ χρόνου,</i>	before the time.
<i>τὰ βραχύτερα πρὸ τῶν βελτίσ-</i>	(to choose) the meaner in pre-
<i>των,</i>	ference to the best.
<i>πρὸ δεσποτῶν θανεῖν,</i>	to die for our masters.

Ἀπό, from (removal, distance); from, as source or occasion.

<i>ἦλθεν ἀπὸ τῆς πόλεως,</i>	he came from the city.
<i>ἀπὸ τῶν χρημάτων,</i>	from (by means of) the money.
<i>ἀπὸ τοῦ πολέμου,</i>	from the war.

Ἐκ(ἐξ), out from (of place); out from (of time) = after; of cause = in consequence of.

<i>ἐκ τῆς οἰκίας,</i>	out of the house.
<i>ἐξ εἰρήνης πόλεμος,</i>	(out of) after peace, war.
<i>ἐκ τούτων,</i>	(out of) in consequence of these things.

439. II. *Prep. with the Dat.*

Ἐν, in, in the midst of = among.

<i>ἐν τῇ χώρᾳ,</i>	in the region.
<i>γέρον ἐν νέοις,</i>	an old man among youths.
<i>ἐν σοὶ πάντα ἐστίν,</i>	all things are in (dependent on) thee.

Σύν, with, along with; with = with the help of.

<i>σὺν τοῖς ἵππευσι,</i>	along with the horsemen.
<i>σὺν τῷ νόμῳ ψῆφον θέσθαι,</i>	to vote (in conformity) with the law.
<i>σὺν θεοῖς οὐδενὸς ἀπορήσομεν,</i>	with the help of the gods we shall want for nothing.

440. III. *Prep. with the Acc.*

Ἀνά, up, back; up = over, throughout.

<i>ἀνὰ ῥόον,</i>	up stream.
<i>οἰκεῖν ἀνὰ τὰ ὄρη,</i>	to dwell over, throughout the mountains.
<i>ἀνὰ πᾶσαν ἡμέραν,</i>	every day.
<i>ἀνὰ πέντε (distributively),</i>	by fives, five by five.

Εἰς, into; one thing into another, as object; hence, for, with reference to, against;—as result,—into, among.

<i>εἰς τὴν πόλιν,</i>	into the city.
<i>πλοῦτος τὸν κάκιστον εἰς</i>	wealth brings the worst among
<i>πρώτους ἄγει,</i>	the first.
<i>χρήσιμον εἰς πόλεμον,</i>	useful for war.
<i>ἁμαρτάνει εἰς τινα,</i>	to commit error against any one.

Ὡς, to (with persons).

<i>πέμπω ὡς ὑμᾶς,</i>	I send to you.
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441. IV. *Prep. with the Gen. and Acc.*

Διὰ τοῦ.

διὰ τοῦ, through; hence, by means of (through one thing to another).

<i>διὰ τοῦ ποταμοῦ,</i>	through the river.
<i>διὰ τῆς νυκτός,</i>	through the night.
<i>δι' ἀγγέλου πέμπω,</i>	I send through, by a messenger.

διὰ τόν, *on account of.*

διὰ ταῦτα,

| *on account of these things.*

Κατά, down.

κατὰ τοῦ, *down from*;—down in respect to = *against*; in a more general sense, *relating to, upon, &c.*

ρίπτω κατὰ τῶν πετρῶν,
λέγει κατ' ἐμοῦ,
ὁ κατὰ τῆς πόλεως ἔπαινος,

I hurl down from the rocks.
he speaks against me.
the praise (bestowed) on the
state.

κατὰ τόν, denotes general *contact* or *relation* without intimate connection—*at, by, according to*; (ἀνὰ τόν, *extension over*; κατὰ τόν, *contact at a point.*)

καθ' Ἑλλάδα,
κατὰ θάλασσαν,
ἀνὰ τὴν θάλασσαν,
κατ' ἐκείνους τοὺς χρόνους,
κατὰ τοῦτον τὸν λόγον,
κατὰ τὸ δίκαιον,
καθ' ἐνιαυτόν,
κατὰ πόλεις,

in Greece.
by sea.
over (throughout) the sea.
at those times.
according to this statement.
according to justice.
year by year, annually.
by cities, city by city.

Μετά (μέσος, *mid*), *among, with.*

μετὰ τοῦ, *among, with (in connection with).*

εἶναι μετ' ἀνθρώπων,
οὐδὲν κτᾶσθαι μετ' ἀδικίας;
μετὰ καλλίστης δόξης εἶναι,

to be among men.
to acquire nothing with injustice.
to be (in connection) with the
noblest reputation.

(μετὰ τῶ, with the Poets, *among*.)

μετὰ τόν (*into the midst of*, poetic); *next to*, *after*.

μετὰ ταῦτα,

μετὰ θεοὺς ψυχὴ θειότατον,

after this.

next to the gods, the soul is
most divine.

Ἰνέρ, *over*, *above*.

ὑπὲρ τοῦ, *over*, *beyond* (with rest); *over* for protection
= *on behalf of*, *for*; *in relation to* (with idea of interest
in).

ὁ θεὸς τὸν ἥλιον ἔθηκεν ὑπὲρ
γῆς,

οἰκεῖν ὑπὲρ Αἰγύπτου,

λέγειν ὑπὲρ τινος,

λέγειν ὑπὲρ τῆς γραφῆς,

God placed the sun above the
earth.

to dwell beyond Ægypt.

to speak on behalf of any one.

to speak in relation to the in-
dictment.

ὑπὲρ τόν, *motion over* or *beyond*; chiefly, *beyond* as
to *conception*, *measure*, *number*.

ρίπτειν ὑπὲρ τὸν δόμον,

ὑπὲρ δύναμιν τι ποιεῖν,

ὑπὲρ ἄνθρωπον,

ὑπὲρ πέντε ἔτη γεγονώς,

to throw over the house.

to do any thing beyond one's
ability.

beyond man (what is human).

having been born above five
years (more than five
years old).

442. V. Prep. with Gen. Dat. and Acc.

Ἀμφί, *about* (lit. *on both sides*).

ἀμφὶ τοῦ, τόν, *about*, *on account of* (not very common
in prose).

ἀμφὶ τῶ, *about* (not found in Attic prose).

Περί, around about.

περὶ τοῦ, about, concerning.

λέγω περὶ τούτων,

| I speak concerning these things.

περὶ τῷ, close about ; (with verbs of fearing) for .

*χιτῶνες περὶ τοῖς στήθεσιν,
ἔδωσαν περὶ τῷ χωρίῳ,*

| tunics about the breasts.
they feared about, for the place.

περὶ τόν, around, about (in a more general sense) ; in reference to.

*οἱ περὶ (ἀμφὶ) τινά,
οἱ περὶ (ἀμφὶ) Πλάτωνα,*

| those about any one.
those about Plato = Plato and
his school.

*περὶ ἐκείνους τοὺς χρόνους,
σωφρονεῖν περὶ τοὺς θεούς,*

| about those times.
to be right minded about, in re-
ference to the gods.

αἱ περὶ τὸ σῶμα ἡδοναί,

| the pleasures pertaining to the
body.

Ἐπὶ, upon.

ἐπὶ τοῦ, rest on ; motion terminating in rest on or at.

*ἐπὶ τῆς γῆς καθεῖσθαι,
ἐφ' ἡμῶν,*

| to lie on the earth.
on us = in our time.

*ἐπὶ τῷ, close on ; various relations with the idea of be-
longing and dependence.*

*οἰκοῦσιν ἐπὶ τῇ θαλάσῃ,
ἦν ἥλιος ἐπὶ δυσμαῖς,
χαίρειν ἐπ' αἰσχροῖς ἡδοναῖς,*

| they dwell on, by, at the sea.
the sun was at, near its setting.
to rejoice over, at (upon) base
pleasures.

ποιεῖν εἰρηνὴν ἐπὶ τούτοις,

| to make peace upon these con-
ditions.

ἐπὶ τῷ ἀδελφῷ εἶναι,

| to be (dependent) on one's bro-
ther.

ἐπὶ τόν, motion *upon* (on to); *to, against; for*.

<i>ἀναβὰς ἐπὶ τὸν ἵππον,</i>	mounting his horse.
<i>ἐπὶ τὰς τῶν πλουσίων θύρας</i> <i>ἵεναι,</i>	to go to the doors of the rich.
<i>ἐπὶ τοὺς πολεμίους στρατεύει,</i>	he serves against the enemy.
<i>τὸ ὄμμα ἐπὶ πολλὰ στάδια</i> <i>ἐξικνεῖται,</i>	the eye reaches to, over many stadia.
<i>ἵεναι ἐφ' ὕδαρ,</i>	to go for, after water.

Παρά, beside, near.

παρὰ τοῦ, from beside, from, by (with persons).

<i>ἦλθε παρ' ὑμῶν,</i>	he came from you.
<i>ἐπέμφθη παρὰ τοῦ βασιλέως,</i>	he was sent by the king.

παρὰ τῷ (by the side of) = *by, with, among* (chiefly with persons).

<i>ἔστη παρὰ τῷ βασιλεῖ,</i>	he stood by the king.
<i>τὸ παρ' ὑμῖν ναυτικόν,</i>	the navy with you, which you have.
<i>παρὰ τοῖς εὐφρονοῦσιν εὐδοκι- μεῖν,</i>	to be in honor with the right minded.
<i>παρ' ἐμοί,</i>	with me, = in my judgment.

παρὰ τόν, to, toward; along side of, during; in comparison with; besides, beyond, in violation of.

<i>ἡ παρ' ἐμὲ εἴσοδος,</i>	the entrance to me,
<i>παρὰ τὸν ποταμόν,</i>	along the river (also near or by).
<i>παρὰ τὸν πόλεμον,</i>	during the war.
<i>παρὰ τὰ ἄλλα ζῶα,</i>	in comparison with the other animals.
<i>οὐκ ἔστι παρα ταῦτ' ἄλλα,</i>	there are no other things be- sides these.
<i>παρὰ τὸ δίκαιον,</i>	beyond, in violation of justice.

Πρός (πρό, before), *before, in front of.*

πρός τοῦ (from before), *before, on the part of, on the side of, for the advantage of.*

τὸ πρὸς ἐσπέρας τεῖχος,

the wall (before, fronting=)
toward the west.

πρὸς πατρός,

on the father's side.

*χρηστοῦ πρὸς ἀνδρὸς μηδὲν
ἐννοεῖν κακόν,*

it belongs to (is the part of) a
good man to think no evil.

*πρὸς τῶν ἐχόντων τιθέναι νό-
μον,*

to enact a law for the advan-
tage of those who possess.

πρὸς τῇ, rest *before, in front of; by, at; besides, in addition to.*

πρὸς τῇ πόλει,

before, by the city.

πρὸς τοῖς πράγμασιν εἶναι,

to be upon, about one's busi-
ness.

πρὸς τούτοις,

besides, in addition to these
things.

πρὸς τόν, to, toward; against; in regard to, in com-
parison with.

ἔφυγον πρὸς τὴν γῆν,

they fled to the land.

πρὸς βασιλέα πολεμεῖν,

to wage war against the king.

λέγειν πρὸς τινα,

to speak to, before any one.

*οὐδὲν ἢ εὐγένεια πρὸς τὰ χρή-
ματα,*

high birth is nothing to—in
comparison with money,
(viewed in relation to).

*χρὴ πρὸς τὸ πάρον ἀεὶ βουλευ-
εσθαι,*

we ought always to deliberate
with reference to that
which is present.

ὑπό, under.

ὑπὸ τοῦ, under, more commonly *from under, by.*

ὑπὸ τῆς γῆς,

under the earth.

λαβὼν ὑπὸ ἀμάξης,

taking from under a carriage.

πέμπομαι ὑπὸ τοῦ πατρός,

I am sent by my father.

ὑπὸ τῷ, under, at the foot of, subject to.

τὰ ὑπὸ τῷ οὐρανῷ ὄντα,

the things which are under
heaven.

ὑπὸ τῷ ὄρει,

under, at the foot of the moun-
tain.

Αἴγυπτος ὑπὸ βασιλεῖ ἐγένετο,

Ægypt fell under, became sub-
ject to the king.

*ὑπὸ τόν, motion under ; towards under, to the foot of ;
extension under.*

ἵεναι ὑπὸ γῆν,

to go under the earth.

ὑπὸ τὸ τεῖχος ἦλθεν,

he came under, to the foot of,
the wall.

ὑπὸ νύκτα,

toward night.

ὑπὸ τὴν νύκτα,

under, during the night.

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Morning Courier and New-York Enquirer.

The Appletons have just published a *Dictionary of the German Language*, containing English names of German words, and German translations of English words, by Mr. ADLER, Professor of German in the University of the City of New-York.

In view of the present and rapidly increasing disposition of American students to make themselves familiar with the Language and Literature of Germany, the publication of this work seems specially timely and important. It is in form a large, substantial octavo volume of 1400 pages, beautifully printed in clear and distinct type, and adapted in every way to the constant services for which a lexicon is made. The purpose aimed at by the editor cannot be more distinctly stated than in his own words, quoted from the preface, in which he states that he sought "to embody all the valuable results of the most recent investigations in German Lexicography, so that his work might thus become not only a reliable guide for the practical acquisition of that language, but one which would not forsake him in the higher walks of his pursuits, to which its literary treasures would naturally invite him." All who are in any degree familiar with German, can bear witness to the necessity that has long been felt for such a work. It is needed by students of the language at every stage of their progress. None of those hitherto in use have been satisfactory—the best of them, that published in Philadelphia, in 1845, lacking very many of the essentials of a reliable and servicable lexicon. From a somewhat close examination of its contents, we are satisfied that Mr. ADLER's Dictionary will be universally regarded as the best extant. Its great superiority lies in its completeness, no word in any department of science or literature being omitted. We cannot doubt that it will become at once the only German lexicon in use throughout the country.

